Shepherds

JUNE-JULY, 1955

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With the publication of this issue, the total number of copies of Shepherds printed since its founding has passed the 4 million mark (4,009,800).

Special Offer!

Combination Order ONLY!

With purchase of the new Turn Over Chart, "Spiritual Life for Methodist Christians," at $12.00 each, you may obtain the Spiritual Life Turn Over Chart, "Strengthen Thy Brethren" (a $6.00 value) at $3.00 each and/or the Visitation Evangelism Turn Over Chart, "They Went Forth —Two by Two" (a $12.00 value) at $8.00 each. Ordered separately, these charts will be priced at full cost. Special prices are restricted to combination orders.

Cash Must Accompany Order!

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue

Nashville 5, Tennessee

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

June-July, 1955

Vol 9—No. 9

Geo. H. Jones, *Editor*

Gordon Pratt Baker, *Editorial Associate*

Edward Ferguson, Jr., *Editorial Assistant*

TIDINGS, 1908 Grand Avenue

Nashville 5, Tennessee

Methodist Pastors and District Superintendents receive SHEPHERDS—all 10 issues each year—free of charge.

Since SHEPHERDS is beamed to the work of evangelism in the local church and contains many practical plans and programs for the Commission on Membership and Evangelism, churches may subscribe for it, as follows:

$10.00, for chairman and 10 other members of Commission on Membership and Evangelism, and pastor

$ 5.00, for the chairman and 3 other members of Commission, and also the pastor

$ 1.50, for the chairman alone—or any other person alone

When sending in subscriptions, please list names and mailing addresses of all persons, as well as name of church, charge, District, and Conference.

Total circulation this issue, 43,000

Cover photo by H. Armstrong Roberts

GOOD NEWS

FLASHES . . . from the Field

THE 1955 SEVENTY EVANGELISTS

Plans complete for the 1955 project of The Seventy Evangelists, seminary students selected from all of our theological schools, trained for one week at Lake Junaluska, North Carolina, sent out anywhere in America to go where sent and serve as requested in summer evangelistic endeavor.
Make applications for the service of the 70-E in holding summer revivals, directing community surveys, starting new churches, reopening closed churches, directing Visitation Evangelism, Spiritual Life Missions, and Christian Witness Missions to Harry L. Williams, 1908 Grand Avenue, Nashville 5, Tennessee.

THE 1955 PRAYER CHAIN

A total of 1,265 Methodist churches have conducted or will conduct a 24-hour prayer vigil as part of the 1955 unbroken chain of continuous prayer. . . every state in the Union represented. . . churches participating vary in size from dozens to thousands of members. . . this office swamped by stories of blessings received.

EVANGELISTIC WORKSHOP

Under the direction of the Mississippi Conference Director of Evangelism, Dr. T. O. Prewitt, and with Leroy H. Walker, of the General Board of Evangelism, as resource person, an effective two-day evangelistic workshop was held at Hattiesburg, Mississippi, March 28-29. Representatives from all six Districts attended each session. . . all approaches to evangelism were presented, studied, and evaluated. . . delegates arranged for ministerial prayer cells to include the whole Conference. . . 9 A.M., each day, set as time for prayer.

TOWN AND COUNTRY CONFERENCE

The Quadrennial National Methodist Town and Country Conference is to be held this summer, July 22-25, at the University of Indiana, Bloomington, Indiana. About two thousand Methodists from every part of the nation will come together to deal with the problems confronting our town and country churches. Occasions such as this place a spotlight on the importance of the Rural Church's contribution to the life of America.

THE PRAYER LIFE MOVEMENT

Broad Street Church, Hattiesburg, Mississippi, held a successful Prayer Life Mission March 28-April 3, culminating in a 24-hour prayer vigil April 3. . . followed by a week of revival services with Dr. Thomas Prewitt as the preacher. Prayer Life Missions held

or projected. . . April 15-16, Conley, Georgia. . . April 24-30, Prentiss County, at Booneville, Mississippi. . . May 1-6, Shreveport, Louisiana, at Mangum Memorial Methodist Church. . . May 7, Butler, Missouri. . . Grenada, Mississippi, will hold an Anniversary Prayer Life Mission, May 28—the first was held there May 28, 1954.

Prayer Vigil. Churches of the Norwich District will conduct a continuous Prayer Vigil during the entire month of May just prior to the opening of the New England Southern Annual Conference. The New Bedford District churches started the daily Prayer Vigil in March, and the churches of the Providence District covered the month of April. Thus, as planned, there will be three solid months of prayer leading up to the Annual Conference, reports The Challenge, South Methodist Church, Manchester.

CHRISTIAN WITNESS MISSIONS

South Dakota Conference Pilot Christian Witness Mission, March 11-12, at Mitchell, South Dakota. . . one day of calling resulted in 29 first commitments. . . 39 new MYF members. . . 18 youth enrolled in membership training class. . . and new enthusiasm on the part of the 88 youth and counselors taking part. . . one team, out in the country, climbed up on top of a corn pile to win a highschool boy. . . two girls stopped a sand-lot basketball game to secure the commitments of youth for whom they had no prospect cards.

Youth of Maine carried the Christian Witness movement to their corner of the nation. Pilot Missions in each of the three Districts aroused youth to level of activity and interest unparalleled in New England Methodism.

Christian Witness Mission in New Jersey Conference reports 92 churches participating. . . 559 new commitments recorded. . . 1,494 new members in the MYF.

Texas Conference Christian Witness Mission, April 1-3, in sub-districts of the Tyler District. . . more than 75 representative youth and adults from 10 Districts visited the 300 prospects. . . Intensive radio and television coverage brought story to vast audience. . . Plans initiated for Youth Mission in metropolitan Houston with 1,000 visitors in the 100 churches within a 50-mile radius, December 2-4, 1955.

A telegram received from Bill Cole, Conference Director of Youth Work, the North Georgia Conference, indicates the following significant statistics:

26 Missions involving 230 local churches; 1,160 visitors; 4,770 interviews; 775 first commitments; 2,007 new members; 61 rededications; 3,052 total commitments.

WESTMINSTER SCHOOL FOR TOWN AND COUNTRY MINISTERS

The school for Town and Country Ministers of the Westminster Theological Seminary will be held July 5-20, 1955. Dr. Sam Higginbottom, founder and, for many years, director of the Allahabad (India) Agricultural Institute, will teach a course in Rural Missions; and Dr. Emory Brown, Pennsylvania State University, will teach a course in Rural Sociology. Courses in Parish Administration and Land Tenure will also be offered. Four hours of theological school credit may be earned. For further information concerning the school and scholarships, address Dr. John B. Howes, School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Maryland.

MISSIONS FOR MINISTERS

Two Missions for Ministers, sponsored by the Joint Department of Evangelism of the National Council of Churches, will be conducted during 1955. One will be at Green Lake, Wisconsin, July 25-30. The other will be held at Northfield, Massachusetts, August 1-8. These conferences are planned to include wives and children, with special programs arranged for them. The registration fee is $5.00 per single registration, or $7.50 per family. For further information, write to your denominational Secretary of Evangelism, or to James L. Stoner, National Council of Churches, 297 Fourth Avenue, New York 10, New York.

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Ave., Nashville 5, Tennessee

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Quantity — *Price*

_____ **The Revival Packet,** contains recommended amounts of helpful materials. $3.00 each _____

In the Packet but available separately

_____ **How to Have a Preaching and Reaching Revival.** A basic "how" book. 10¢ each; 6 for 50¢ _____

_____ **Evangelistic Services Poster.** Attractive, 11x17-inch poster. 5¢ each; 6 for 25¢ _____

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_____ **Let's Make Our Preaching Revival a Reaching Revival Card.** (This inspirational card is printed on both sides) $1.00 per 100 _____

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_____ **New Life in Christ,** Laymon 50¢ each; 12 or more, 35¢ each _____

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_____ **Pocket Prayer Cards** $2.00 per 100 _____
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_____ **A Primer of Prayer,** by Charles M. Laymon. 50¢ each; 12 or more, 35¢ each _____
Helpful suggestions to deepen the prayer life.

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Quantity — *Price*

_____ **Methodist Membership Kit.** 50¢ each for 6 or more _____

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_____ **What Methodists Believe** $4.00 per 100 _____

_____ **Some Essential Methodist Beliefs** $4.00 per 100 _____

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_____ **Infant Baptism** 5¢ each; 12 or more, 3¢ each _____

_____ **What We Believe** (Card series on Methodist Faith. Illustrated discussions of doctrine by 12 Bishops.) 10¢ a set _____

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A 3-color purse or billfold card. Contains personal record and membership vows.

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_____ **The Methodist Primer,** Selecman 50¢ each; 12 or more, 35¢ each _____

_____ **The Beliefs of a Methodist Christian,** Cherry 50¢ each; 12 or more, 35¢ each _____

Essential Turn Over Charts

_____ **"Spiritual Life for Methodist Christians."** Helps all church members become more active. Sections on Methodist faith, heritage, duties, and the Church at work. $12.00 each _____

_____ **"They Went Forth—Two by Two"** (For the Visitation Evangelism training periods) $12.00 each _____

_____ **"Strengthen Thy Brethren"** (For the Spiritual Life Evangelism training periods) $6.00 each _____

SPECIAL OFFER

If you purchase the chart, **Spiritual Life for Methodist Christians,** you may take advantage of the following bargains:

_____ **"They Went Forth—Two by Two"** $8.00 _____

_____ **"Strengthen Thy Brethren"** $3.00 _____

(This offer good only with order for "Spiritual Life for Methodist Christians")

Book Bargains

Quantity — Price

Any Eight of These Books for $2.00

(Check books desired)

_____ **America, Whither Bound?** Thomas

_____ **New Life in Christ,** Laymon

_____ **Primer for Christian Living,** Hunt

_____ **Jesus and Worship,** Chilcote

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_____ **Primer for Churchmen,** Thomas

_____ **Stories of Personal Evangelism,** Tyson

_____ **My Call to Preach,** Hunter

_____ **Evangelism for Our Age,** Twelve Bishops

_____ **Preaching Mission,** Twelve Bishops

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_____ **Essentials of Evangelism,** Cushman

_____ **Theology and Evangelism,** Lewis

Amount _____

For Developing Church Members

_____ **Spiritual Life Through Worship,** Cherry
50¢ each; 12 or more, 35¢ each _____

_____ **Spiritual Life Through Witnessing,** Palmer
50¢ each; 12 or more, 35¢ each _____

_____ **The Holy Habits of the Spiritual Life,** Thomas
50¢ each; 12 or more, 35¢ each _____

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50¢ each; 12 or more, 35¢ each _____

_____ **Self-Help for New Members,** Ragsdale
15¢ each; 10 or more, 10¢ each _____

_____ **I Will Uphold the Church,** Elford 10¢ each; 6 for 50¢ _____

For Your Summer Evangelism

Quantity — Price

_____ **The Religious Census,** Colay 10¢ each; 6 for 50¢ _____

_____ **"See You in Church" Posters** (14"x11") 5¢ each _____

_____ **"See You in Church" Poster Series**
Five posters (22"x17") 35¢ per set; 3 sets, $1.00 _____

_____ **"See You in Church" Window Cards**
(11"x8½") Set of five 25¢ per set; 5 sets, $1.00 _____

_____ **"See You in Church" Stickers** (4"x3") 50¢ per 100 _____

_____ **Door Knob Card** $1.00 per 100 _____

_____ **"Give God a Chance" Posters** (22"x34")
10¢ each; 6 for 50¢ _____

_____ **"Give God a Chance" Window Cards** (11"x8½")
5¢ each; 12 for 50¢ _____

_____ **"Give God a Chance" Stickers** (4"x3") 50¢ per 100 _____

For Your Evangelistic Reading

_____ **Greatness and Simplicity of the Christian Faith,** King
50¢ each; 12 or more, 35¢ each _____

TIDINGS' NEWEST BOOK—A "MUST"

_____ **Militant and Triumphant,** by William Gowland
50¢ each; 12 or more, 35¢ each _____

_____ **How to Find the Will of God,** by Kirby Page
50¢ each; 12 or more, 35¢ each _____

_____ **God Is Our Strength,** by Bishop Gerald Kennedy
50¢ each; 12 or more, 35¢ each _____

_____ **The Christian Hope,** by Bishop William T. Watkins
50¢ each; 12 or more, 35¢ each _____

_____ **Sin and Salvation,** by W. F. Hovis
50¢ each; 12 or more, 35¢ each _____

For Your Family Emphasis

_____ **The Family Prays,** Overton (Tract of Month)
$2.00 per 100 _____

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Christ's Great Commission to Laymen

by Richard Stowe
Patoka, Illinois

Above, detail from *The Mission of the Apostles*, by Aubert. Courtesy Braun & Cie, Paris-New York.

WHEN Jesus first began His ministry, He doubtless wanted to work along with the Jewish clergymen. But these men—the scribes, Levites, and priests—soon became bitterly opposed to Him, and only a few of them ever accepted Him. Their opposition forced Jesus to take His message of salvation to the common man, the layman of His day.

In this way, the gravest responsibility of Christianity was placed upon the laity. The Great Commission was given to a group which consisted almost entirely of laymen. The Lord commissioned fishermen like Peter, James, and John; tax collectors like Matthew; merchants; farmers; land owners; and craftsmen.

Within a few weeks after Jesus challenged His followers with the Great Commission, the Apostlic Church set out to fulfill it. These one hundred and twenty men faced a tremendous task, namely, that of healing disease, alleviating poverty, evangelizing the world.

Today, Christians are confronted with an equally vital work. Population has greatly increased. This means more souls to reach with the gospel. Yet many lands have been touched only superficially by Christian truth, and even this is often contradicted by vice and gross unfairness.

In America, sin is appallingly great. Political demoralization, alcoholism and its resultant tragedies, the lack of staunch conviction—these are realities close to us. Our nation's slums are faint echoes of the starving millions in Europe and Korea. Illiteracy and ignorance, disease and pain, are not unknown, no matter how hard we try to overlook their presence.

If we will not minimize the preacher's job, then let's not minimize the layman's responsibility either. There is enough work here for all of us to do together.

But the question arises: How can laymen best help in doing the Church's work? There are several answers. The first of these has to do with helping within the Church.

Story from Acts

Most of us recall the story of the widows in the sixth chapter of Acts. The Church had undertaken to provide for the needs of widows of its members, but in the daily distribution the Greek widows were neglected. When the Apostles heard about it, they suggested that the Church nominate seven men "of honest report, full of the Holy Ghost and wisdom" to insure fair distribution. And so, while the preachers gave themselves "continually to prayer, and to the ministry of the word," the laymen aided in the administration of the Church.

Today's Christianity cries for men of this high caliber to do God's great work within the organization of the Church.

Two of these seven laymen, selected by the early church, Stephen and Philip, were used of God in other ways also. Philip, for example, is reported to have had a godly family. His daughters had the gift of prophecy (Acts 21:9). We cannot afford to neglect the importance of founding Christian homes and raising children "in the nurture and admonition of the Lord" (Eph. 6:4). Certainly, this is one of the layman's most imperative good works.

Another responsibility of the layman is bringing men to Christ. Philip was outstanding in this work. His preaching won numbers of Samaritans (Acts 8:5). He won many by talking to them personally, as the Ethiopian prince was won (Acts 8:27). This is all the more a layman's work, because laymen come into intimate contact with those who need the gospel.

Stephen exemplifies still another aspect of the ideal layman's life, that of sacrifice. His martyrdom (Acts 7:59) is one instance of proof that God asks every earnest Christian to give sacrificially in advancing the cause of Jesus Christ. We may never give our lives in a time of persecution; but all of us can give of our money, our time, our talents, and our service to the Kingdom. The really important thing is to give as much as we are able to give in the area of greatest need.

These, then, are some of the good labors in which the laity can be engaged. But it is vain for us to attempt these works without adequate preparation. We must be born again (John 3:7). We must be leading the Christian life when we attempt to do service for Jesus. Like Stephen, we must be men of faith and vision, standing on God's promises even when all of the atheism and skepticism of the world are hurled against us. Also, like him, we must be full of the Holy Spirit, with God dwelling in us and working through us to do His good will. Stephen's loving and forgiving spirit must abide in us.

Laymen, the work is before us. The Lord has challenged and commissioned us. Shall we not follow the example of Stephen and Philip? Shall we not be about our Father's business?

What Is a CHRISTIAN?

by Harry Denman

ALMOST any person will tell you that to be a Christian is to be like Jesus, our Christ. What did He do? *Jesus sought persons.* He left the synagogue to seek those who were unsought by the worshipers in the synagogue. He sought Levi, a publican, who collected taxes. Finding him at the tax table, Jesus said to him, "Follow me." And Levi did.

Jesus sought Zacchaeus. He found him up a tree. They went home together. The religious people murmured that Jesus had gone home with a sinner. Jesus said, "I am come to seek. . . ."

A Christian's Business

My business as a follower of Jesus is to seek the unsought, as He did. The unsought heard him gladly. They will hear us gladly as we seek them out and tell them about the love of Christ for every person.

In a small community a pastor's wife said to me, "The president of the Woman's Society of Christian Service and I did something this afternoon which we have never done before." Immediately I asked, "What did you do?" She said, "We went to see the town prostitute. We told her that Christ loved her and that we loved her. As we talked to her, she sobbed her penitence and said she was tired of living as she did." These two women were seeking persons as Christ did. A Christian will seek persons to tell them the good news of the gospel of Christ.

A Christian will live so attractively that he will attract persons to Christ. He will be so winsome that he will win some for Christ. He will be so gracious to all persons that they will want the grace of God which enables him to live gracefully.

The self-righteous sought Jesus. Nicodemus, a ruler, visited Jesus at night and said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." The Rich Ruler came to Jesus and said, "What must I do to have life?" A lawyer came to Jesus with the same question. Simon, the Pharisee, invited Jesus to have dinner in his house. The "sought" sought Jesus because He had life. Christians possess life. Others will seek them if they live differently from the world.

One night a lawyer and I visited a young man in his home to invite him to be a follower of Christ. He said, "I have been thinking of visiting Mr. McNutt" (my teammate). I said, "Why were you going to see Mr. McNutt? He is a lawyer." The young man replied, "I want to be a Christian." But I asked again, "Why were you going to see Mr. McNutt?" He replied, "I want to be a Christian." Then he explained, "I lived next door to Mr. McNutt for three years. I know how he lives." This lawyer was saving a man for Christ by his daily, neighborly living.

A Christian lives as Christ lived. Persons come to Christians to find out what they have. A Christian is salt to save the individual and society. A Christian is light to men in the darkness of sin and self. Jesus said, "I am come to seek and to save."

A Christian's Service

A Christian is a servant. Jesus took a towel to wash the feet of those who wanted place and position, of him who took a sword, and of him who took silver. The non-Christian thinks of self. The Christian thinks of others. A Christian would rather serve others than self.

The lawyer sought Jesus to find life. Jesus told him about the Samaritan who loved God with all his heart and whose heart was filled with compassion for a beaten and robbed man. This Samaritan loved God with all his mind, and his mind was on a neglected man. The Samaritan loved God with all his soul, was full of mercy for a friendless man. The Samaritan loved God with all his strength, and his body was given to a man neglected by representatives of religion. The Samaritan *had* life because he *gave* life. A Christian is living because he is serving those who need mercy.

A Christian will seek the unsought. A Christian will be saving others by daily living. A Christian will serve by being a neighbor to those who need mercy. A Christian will live as Christ lived. A Christian will live as Christ wants him to live.

A Christian's Concern

Jesus sought persons and gave them an invitation to discipleship. If they accepted, He taught them until they decided to follow or to turn away. If they accepted, He continued the living and the leading in order that they might develop. He said to them on one occasion, "I have given you an example."

The time has come for us to sharpen our work. All our concerns and activities should have these three objectives:

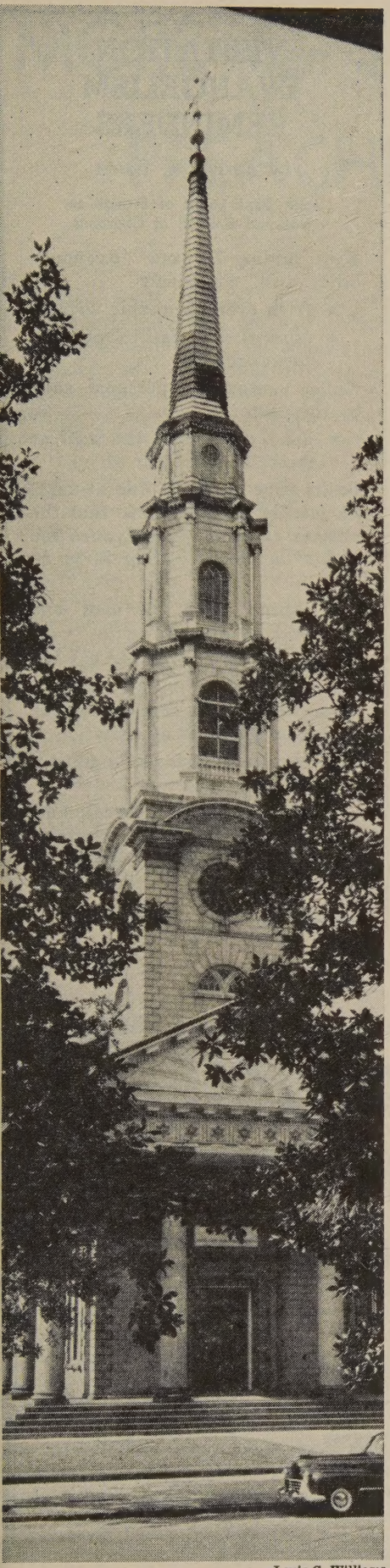
To seek persons for Christ
To win persons for Christ
To develop persons for Christ

Are we seeking persons for Christ? Are we winning persons for Christ? Are we developing disciples for Christ? If not, what *are* we doing? And why are we doing what we are?

The local church is the agency for doing this work. It is comprised of persons. The local church which is not seeking, winning, and developing disciples for Christ is not functioning. That church is dead. There are millions of children, young people, and adults to seek, to win, and to develop.

The liquor industry is making every effort to seek, to win, and to develop drinkers. The tobacco people are using all means of communication to seek, to win, and to develop smokers. The merchant is using all possible legitimate means to seek, to win, and to develop customers.

Christ gave His ministry to seeking, winning, and developing disciples. A Christian is one who does the same.



—Louis C. Williams

Why Not Try the

COMMUNITY EVANGELISTIC CRUSADE?

by Eugene E. Golay

Director

Department of Evangelistic Methods

THIS is a new day for evangelism. In every Protestant denomination there is a growing interest in the practice of this major task of the Church. This is our central business. It is the logic of our faith. We are "witnesses" who have "good news" for men.

One of the reasons for this revival of concern for evangelism is that we have developed new strategies and techniques of evangelism that effectively reach the mind and heart of our day. For a long time we have known that the old revival meeting approach was not reaching the people outside the Church, and in many churches evangelistic preaching services were eliminated from the church year. The rediscovery of the major technique of Jesus, personal evangelism, and the development of the program of Visitation Evangelism proved to be a workable plan for winning great numbers of persons in their homes to Christ and His Church. However, though this method is fruitful, an increasing number of pastors and laymen have come to feel that we need the preaching of the Word if we are to achieve the greatest spiritual results.

A New Interest

The tremendous results of the United Evangelistic Missions across Methodism and the enthusiastic response to the Billy Graham and Charles Templeton crusades in every section of the nation reveal a new interest in preaching as a part of the total evangelistic approach. There is a great spiritual movement on in our time. Men want to know what God can do *for* them and *through* them. This is a day of mass movements. This is a *new day for mass evangelism.* However, modern mass evangelism is not the revivalism of the past generation. It is primarily an evangelism to the Church. Only a small number of those who attend our preaching services today are from outside the churches. The evangelistic preaching of our time must be directed to lead church members into new decisions about Christian living, arouse the indifferent, build up believers in the faith, and challenge every Christian to be a witness to his faith as well as seek to win new followers of the Christian way.

The Community Evangelistic Crusade is a complete pattern of evangelism conceived in the light of modern needs and attitudes. It employs all modern evangelistic techniques. Concentrating intensively on a single community or city for a period of several weeks, it utilizes every channel for presenting the message of Christ and challenging men to discipleship. It makes a telling impact upon the entire community.

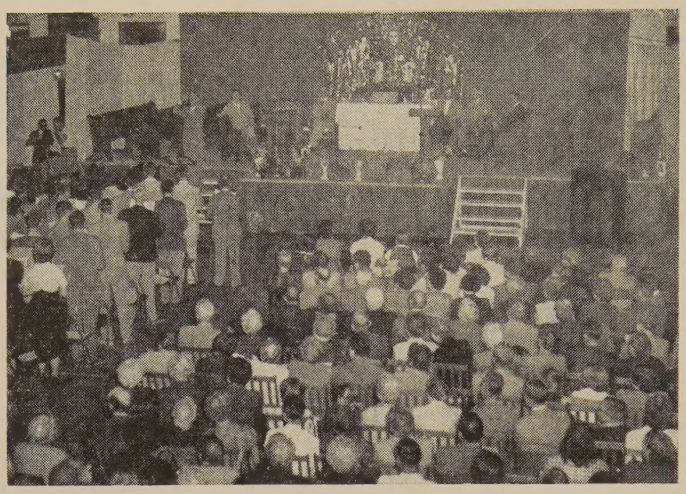
The Community Crusade may be sponsored by a group of churches of one denomination or it may be carried out as an interdenominational program. The interdenominational pattern is much more effective. Everywhere it has been tried it has brought abundant spiritual results.

Preparation

The *period of preparation* for the Crusade should be not less than six months. Dates should be set well in advance in order that ample time may be given for securing leadership, clearing church and community schedules, and organizing committees. The specific *period of operation* should be not less than three weeks.

The *plan of the Crusade* includes:

- Prayer groups organized two months in advance



At right is shown a portion of a large evening congregation in the Villisca, Iowa, Community Evangelistic Crusade. Though it is a rural community of only approximately 1,800 people, Villisca is persuaded that any small community can carry out an effective program of evangelism by this method.

- A religious census for the community one month in advance
- Community-wide church loyalty and attendance emphasis
- Cultivation of prospective members
- Four nights of Visitation Evangelism
- One, two, or three weeks of preaching services in a central church or auditorium
- Radio and television programs
- Assimilation program for new members
- Youth Christian Witness
- Extension preaching program in clubs, shops, jails, schools, etc.

Organization

The Crusade may be organized by a Ministerial Association, a Council of Churches, or other representative group. Committees are selected to carry the various areas of major responsibility.

At the local church level, the Crusade is organized by the Commission or Committee on Membership and Evangelism. Four major committees develop the program: Prayer, Visitation Evangelism, Attendance and Promotion, and Spiritual Life and Assimilation.

A complete prospectus for the Community Evangelistic Crusade may be secured free of charge by writing to Eugene E. Golay, Department of Evangelistic Methods, 1908 Grand Avenue, Nashville 5, Tennessee. Staff leadership for such a crusade is available through your General Board of Evangelism. Write for complete details and clearance of dates for staff leadership.

VISITATION EVANGELISM REMINDERS

by Berlyn V. Farris

Joint Department of Evangelism
National Council of Churches

Keep adding to your "Responsibility Roll" constantly

- from every available source
- otherwise we fail to reach all unevangelized

Enlist visitors by personal calls by the pastor

- don't depend on the mail or the telephone

Build your program for at least six months in advance so that the visitors can know in advance the nights on which calling is to be done

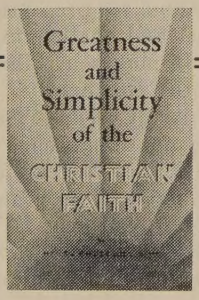
- remind them by mail one week in advance again
- telephone them on the day before the visiting

Serve the visitors supper without charge on the night of visitation

Give them credit for evangelistic advance

- it will boost their morale and their pride in their church

The pastor should make follow-up calls



Just Off the Press!

A Christian Classic on the Foundations of Our Faith

GREATNESS AND SIMPLICITY OF THE CHRISTIAN FAITH

by Henry Churchill King

"Profound truths in simple language." A helpful guide to a deeper spiritual conviction. Should be in the home of every church member. 80 pages.

50c each; 12 or more, 35c each

TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee

MORE *than a*

PREACHING REVIVAL

HOWEVER fine the sermons may be, no revival is successful unless it reaches the people. This is not to say, of course, that preaching services may not be highly beneficial to those who attend. In many ways they may ideally meet the needs of the few; and, insofar as they do that, they have value. But they cannot rightly be called revivals. For in the very nature of the case, revivals aim not simply at replenishing the spiritual supplies of those who are already churched, but rather at awakening entire communities to the redemptive purpose and power of God that the unchurched may be saved.

There can be no such awakening in the community, however, apart from a general knowledge of what the church is planning. Individuals cannot share that of which they are ignorant; and in a day when attractive advertising determines the reactions of everyone from childhood up, it is absolutely essential that the revival-minded church publicize its evangelistic program widely and well.

Good Techniques

This cannot be accomplished simply by the pastor and his people deluging the community with mimeographed literature the week before the program is to begin. Good advertising techniques are based on sound psychological principles and take full advantage of preliminary build-up. A community must be made revival conscious for weeks prior to the date set for the special meetings, if the services are to win souls for Christ and His Kingdom.

Newspaper stories giving a general outline of the revival go far toward laying a firm foundation. Particularly in these days when men are realizing more and more that religion is "the last, best hope of earth," editors of metropolitan and county papers alike are willing and eager to devote space to spiritual items. Wise leaders will reach the people of their communities by keeping regular accounts of their revival's preparatory stages in the news columns.

Having thus caught the attention of neighborhood "autocrats at the breakfast table," revival leaders will capitalize upon this interest by displaying attractive placards in prominent places. For this purpose TIDINGS provides an attractive *Evangelistic Poster,* 11x17 inches, with space for the name of the church, the date, and the time of the services. To insure proper distribution of these posters throughout the areas which the revival should reach, TIDINGS offers the placards at 5c each, 6 for 25c.

Another Means

Direct mailing is another means of building upon the interest already stirred by a careful publicity campaign. Everyone likes to receive mail. There is something about the postman's whistle that thrills all of us. When the mail which we receive relates to a matter with which we are already concerned, it burns its message still more deeply into our minds and hearts. For this reason TIDINGS has made available an *Evangelistic Services Postal Card* (see illustration of this appealing card on next page) instantly identified with the revival of which the recipient has already heard so much. But now the revival invitation has become personalized for him. What he has read in the paper and seen advertised in the neighborhood stores has come to his own mail box, addressed to him not simply as a name on a subscribers' list, or as a citizen of a town, but as an individual who is precious in the sight of God. These cards may be obtained at 60c per 100.

Not without responsibility in making the revival a success are the laymen whose prayers and devotion must be matched by their labors. It is not right for Christians to drink alone at the wells of salvation, and they must be encouraged to lead others to the life-giving streams. For this purpose Harry Denman has prepared *A Reaching Revival Card,* containing an informative and inspirational message to impel church members to go out and reach others for Christ. Available at $1.00 per 100, this card, which is printed on both sides, appeals for each member to bear witness to the faith that is in him.

There will probably be 10,000 Summer Revivals conducted during July and August this year, a fact which holds great opportunity for the spiritual advancement of our churches as they win additional souls for Christ.

Unfortunately, in many of these churches revivals will pass without the winning of a single convert, or without the church securing letters of transfer for individuals now living in the community but holding their relationships elsewhere.

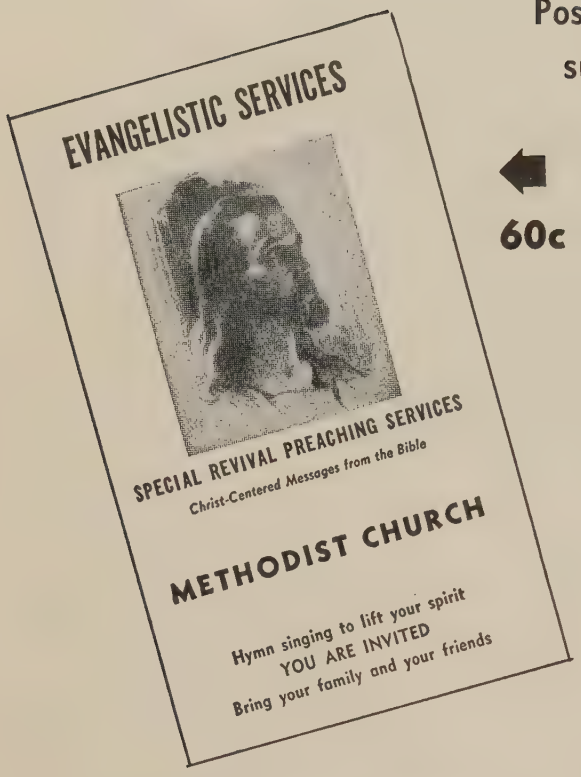
If in each of these 10,000 Summer Revivals an average of 20 such converts and transfers could be obtained, 200,000 people would be claimed or reclaimed for Christ and His Church. What a glorious blessing this would bring to these people and to these churches! It would be like placing 200 brand new 1,000-member congregations into the hands of God for Kingdom purposes!

Aid to Visitation

In this connection, too, TIDINGS has produced the *Revival Prospect Card* to help churches obtain the names of prospective members in advance of the revival. During the evangelistic services ministers can extend the invitation with confidence when a carefully planned program of lay visitation has put them in touch with the burning hopes in the souls of individuals. This card, also printed on both sides, sells at $1.00 per 100.

Another valuable item will do much to bolster the success of the summer revival. This is the *Attendance and Prayer Card,* calling for personal commitment on the part of each individual in the church to pray for the revival and to attend it. Costing only 60c per 100, this card will greatly increase the effectiveness of the summer evangelistic services.

All materials mentioned in this article are available from TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee.


EVANGELISTIC SERVICES
SPECIAL REVIVAL PREACHING SERVICES
Christ-Centered Messages from the Bible
METHODIST CHURCH
Hymn singing to lift your spirit
YOU ARE INVITED
Bring your family and your friends

Postal card suitable for mailing

60c per 100

Revival Prospect Card

I want my church to have a great spiritual revival. To accomplish this, I shall cooperate with the Revival in every possible way.

On the reverse side of this card I submit the names and addresses of persons whom I regard as good prospects for membership in our church.

MY NAME _____

ADDRESS _____

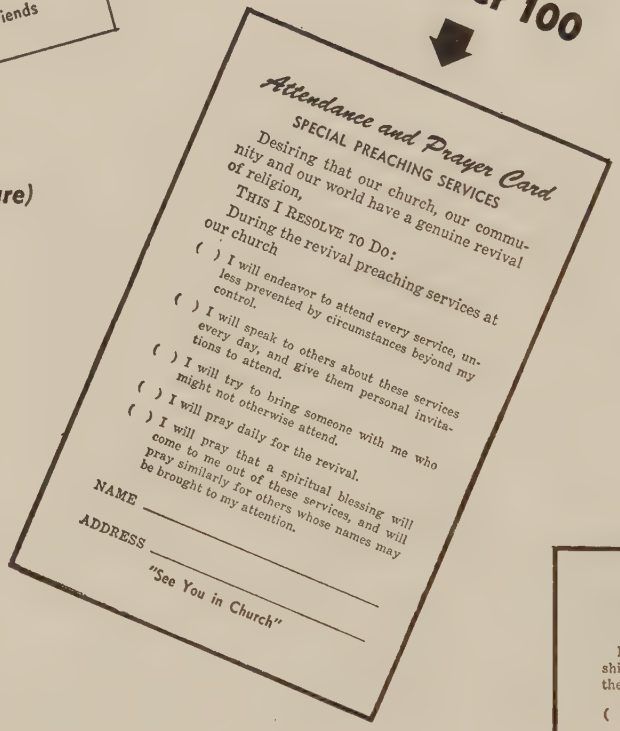
_____ PHONE _____

It will be helpful if you will pray daily for these prospects, speak to them about the church, and invite them to attend the Revival services.

Card printed on both sides $1.00 per 100

(All cards are shown in miniature)

60c per 100


Attendance and Prayer Card
SPECIAL PREACHING SERVICES
Desiring that our church, our community and our world have a genuine revival of religion,
THIS I RESOLVE TO Do:
During the revival preaching services at our church
( ) I will endeavor to attend every service, unless prevented by circumstances beyond my control.
( ) I will speak to others about these services every day, and give them personal invitations to attend.
( ) I will try to bring someone with me who might not otherwise attend.
( ) I will pray daily for the revival.
( ) I will pray that a spiritual blessing will come to me out of these services, and will pray similarly for others whose names may be brought to my attention.
NAME
ADDRESS
"See You in Church"

Helpful Cards for Your **REVIVAL**

60c per 100

Let's Make Our Preaching Revival

A Reaching Revival

By Harry Denman

To do this we must be cleansed and commissioned

1. We must see the Lord high and lifted up, as Isaiah did in the Temple.
2. When we see the Lord we will see iniquity in us and in our nation.
3. Then we must be cleansed.
4. After we are cleansed, we will hear the voice of God calling us to service.
5. Then we must say, "Here am I; send me."
6. Then we will be commissioned to tell what the Lord hath done for us.

To have this experience

1. We must repent of our sins—sins of the flesh and of the spirit.
2. We must believe in Jesus as the Saviour and Hope of the world.
3. We must believe that He is alive, and in the hearts of those who love Him.
4. We must take Him as our personal Saviour and have His mind and His spirit within us.
5. We must witness to this faith of ours.

(continued on reverse side)

Revival Prayer Covenant

I hereby covenant with Christ and the Fellowship of Prayer in His Church to pray daily for the Revival in my church.

( ) I will pray for:
Our pastor and the officials of our church
Those who lead this Revival
Those who are members of our church

( ) I will pray for:
Those who are without Christ
Those who are visiting for Christ
Those who make commitments for Christ

( ) I will keep a personal prayer list of those whom I would like to see won to Christ

( ) I will meet regularly with a Prayer Circle of my church

Name _____

(DETACH AND HAND TO PASTOR)

I covenant with Christ and the Fellowship of Prayer in His Church to pray daily for the Revival in my church.

Name _____

Address _____

This inspirational card, encouraging members to win others, is printed both sides.

$1.00 per 100

Order From

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue, Nashville 5, Tennessee

Southeastern Jurisdiction Features National Leaders At Lake Junaluska, N. C. August 14-21, 1955

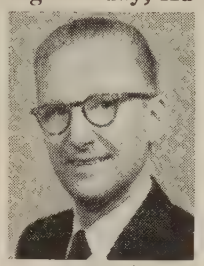
Fallon

The Southeastern Jurisdictional Council, Dr. George E. Clary, Executive Secretary, announces the Fifth Annual Jurisdictional Conference on Evangelism and Candler Camp Meeting to be held at Lake Junaluska, North Carolina, August 14-21, 1955. Designed for local church leaders in evangelism, the Conference will prove particularly helpful to chairmen and members of the Local Church Commission on Membership and Evangelism. The Camp Meeting will feature great evangelistic preaching by Bishop Arthur J. Moore, and Dr. George A. Fallon, pastor of the great Methodist Church at Lakewood, Ohio. The ministry of both men has been characterized by great and far reaching evangelistic zeal.

Moore

At 9:00 o'clock each morning, Monday, August 15, to Saturday, August 20, there will be Prayer and Bible Study by Dr. Nels F. S. Ferré, Professor of Philosophical Theology, Vanderbilt University School of Religion. General theme for this period will be "Finding God Through Prayer and Bible Study." Dr. Ferré was recently named one of America's "Ten Top Preachers."

Afternoons, Monday, August 15, through Friday, August 19, there will be opportunities for the delegates to meet and counsel with the evangelistic leaders of the Conference. These interviews will be arranged by Dr. C. Lloyd Daugherty, staff member, the General Board of Evangelism.


Lamb

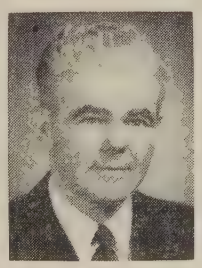
Two Workshops on Evangelism will be conducted each weekday morning at 10:00 o'clock. One will be a Workshop on Local Church Evangelism. Designed especially for chairmen and members of the Local Church Commission, it will be led by Dr. Wayne A. Lamb, pastor, Union Avenue Methodist Church, Memphis, Tennessee. The other will be a Workshop on District Evangelism, led by Dr. A. E. Acey, District Superintendent, Danville, Virginia, and Chairman, Jurisdictional Board of Evangelism. This Workshop is planned for District Superintendents, District and Conference Secretaries of Evangelism, District Committees on Evangelism, Conference Boards of Evangelism, and other evangelistic leaders. Both Workshop leaders will be assisted by resource and counseling staffs.

Ferre

A feature of the program is the continuous, eight-day Prayer Vigil planned from midnight, Sunday, August 14, to midnight, Sunday, August 21. Conducted in the beautiful memorial chapel, the Prayer Vigil will be under the direction of Rev. Thomas A. Carruth, staff member, the General Board of Evangelism, and director, Prayer Life Movement.

Dr. Bill Thomas, Minister of Music, First Methodist Church, Charlotte, North Carolina, will lead the singing for the Camp Meeting.

Registration fee of $1.50 should be sent immediately to Dr. George E. Clary, Executive Secretary, Southeastern Jurisdictional Council, Lake Junaluska Assembly, Lake Junaluska, North Carolina. Participants must make their own arrangements for lodging.


Acey

Weekday Schedule

August 15-19

9:00 A.M.—"Finding God Through Prayer and Bible Study"
Dr. Nels F. S. Ferré

10:00 A.M.—Workshop on Local Church Evangelism
Dr. Wayne A. Lamb
—Workshop on District Evangelism
Dr. A. E. Acey

11:00 A.M.—Camp Meeting Sermon
All Camp Meeting services will be divided between Bishop Arthur J. Moore and Dr. George A. Fallon

12:30 P.M.—Lunch

1:30 P.M.—Rest. Relaxation

3:00 P.M.—Personal Interviews with Evangelistic Leaders

4:00 P.M.—Free time

6:00 P.M.—Dinner

8:00 P.M.—Camp Meeting Sermon

Sunday Schedule

9:00 A.M.—Communion Service in Chapel

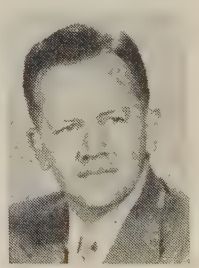
10:00 A.M.—Sunday School

11:00 A.M.—Morning Worship—Evangelistic Sermon

8:00 A.M.—Camp Meeting Sermon

A Continuous, Eight-Day Prayer Vigil

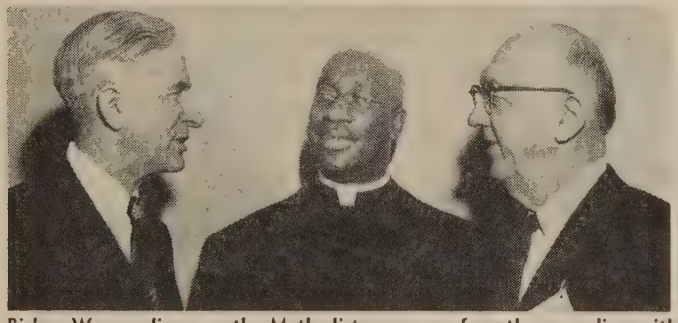
will be conducted in the beautiful Memorial Chapel beginning at midnight (12:01 A.M.) Sunday, August 14, and continuing until midnight (11:59 P.M.) Sunday, August 21, under the direction of Thomas A. Carruth, staff member, General Board of Evangelism, director, Prayer Life Movement. Delegates will participate from time to time as they lift up their hearts unto God in prayer.


Carruth

You Are Invited to Participate

Early out-of-state registrants at the sixth annual Christian Witness Mission are (left to right) Joyce A. Arnold, Johnson City, Illinois; Judy Chase, Suncook, New Hampshire; Jimmy Estes, Gay, Georgia; and Billy Ham, Auburn, Alabama.

Bishop Hazen G. Werner, Columbus, chats with Geri Nickerson (center), Washington, Iowa, and Mary Martin (right), Muncie, Indiana. Bishop Werner addressed the 500 delegates.



Bishop Werner discusses the Methodist program of youth evangelism with Dr. I. R. Sumner (center), Superintendent, Columbus District, Lexington Conference, and Dr. Warren W. Wiant, Superintendent, Columbus District, Ohio Conference, who were hosts to the Mission.

Rev. Howard Ellis (right), staff member, General Board of Evangelism, and Chairman, the Columbus Mission, shows turn-over chart he prepared to Rev. Russel Pace (left) and Rev. Claire Ingham (center).

Sixth Annual National

CHRISTIAN WITNESS MISSION CONFERENCE

in Columbus, Ohio

MORE than 1,000 youth and adult leaders took part in the sixth annual National Christian Witness Mission Conference, February 24-28, in Columbus, Ohio, sponsored by The Methodist Church.

Approximately 250 Methodist delegates were named from outside Ohio, it was announced by Howard W. Ellis, staff member of the General Board of Evangelism, who directed the conference.

At least 500 Methodist youth, ministers, and adult counselors of the Columbus District participated in a "learn by doing" week-end evangelistic mission throughout the city, Ellis said.

They were joined by 200 other Ohio Methodists, the out-of-state delegates, and representatives of other denominations. The conference is linked to Methodism's churchwide "youth emphasis" program.

The week-end mission was a workshop feature of the conference and illustrated the "here's how" techniques of personal evangelism.

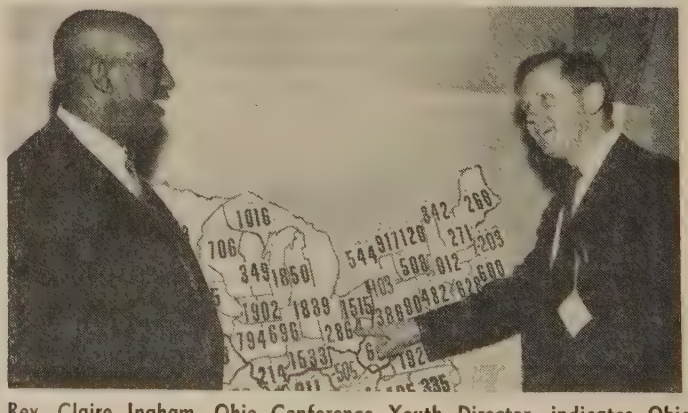
Significant results of the program were as follows:

The Columbus Christian Witness Mission and Workshop Conference:

- 370 Ohio Conference and National Delegates
- 60 Central Jurisdiction (In addition to above)
- 20 Interdenominational observers
- 450 Total attendance in Workshop Conference
- 15 Attended Workshop only
- 138 Attended Week-end Mission only
- 213 Attended both Week-end Mission and Workshop Conferences
- 230 Served at Friday luncheon

The Week-end Christian Witness Mission

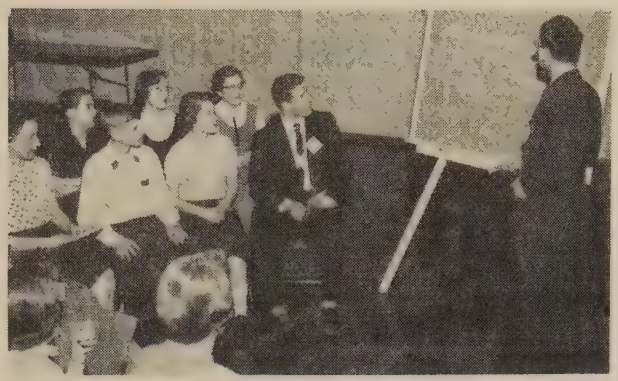
- 895 Visitors
- 2,055 Interviews
- 625 First decisions
- 835 New MYF members
- 93 Transfers
- 1,229 Persons making commitments
- 875 Attended the closing Sunday Rally at King Avenue Church.



Rev. Claire Ingham, Ohio Conference Youth Director, indicates Ohio MYF gains to Dr. I. R. Sumner, Superintendent, Columbus District, Lexington Conference. Both men served on the Planning Committee of the Columbus Mission.

The Story of Visitation at Columbus

1. Susie Burt, 15, of Trinity Methodist Church, Columbus, Ohio, and Sidney Pinkston, 17, Fayetteville, Tennessee, get acquainted at church supper. They worked as a team in visiting prospective MYF members during the National Christian Witness Mission Conference in Columbus.



2. After supper the MYF teams are coached in visitation techniques by Rev. C. Kenneth Powell, Indianapolis, Indiana, one of the mission's adult counselors.

3. Before leaving church, Susie and Sid discuss their prospects with Dr. John L. Knight, pastor, and Ray Stevenson, MYF President, Trinity Methodist Church, Columbus.

4. Ringing doorbells for Christ and His Church is serious business. Susie and Sid consult their notes and say a short prayer while waiting an answer.

5. Inside, they talk to Sallie, 15, who recently moved to Columbus with her family. The family attends church, but does not belong. Sid, a District MYF President back home, tells Sallie what the Church means to him. "We need you in the MYF and we believe that you need us, but we don't want you to sign a commitment card unless you feel that need in your heart," he assures her.

6. Sallie says goodbye after Susie and Sid conclude their call with prayer. Sallie took the first step by professing her belief in Christ and promising to visit the MYF. Susie and Sid are confident the whole family can be won through Sallie. They asked Dr. Knight to make a follow-up pastoral visit.

Lakeside Association

at Lakeside, Ohio

will be host to a

CONFERENCE ON EVANGELISM

for the North Central Jurisdiction

August 21-28

featuring Dr. Harry Denman, Executive Secretary of the General Board of Evangelism; Dr. Nels F. S. Ferré, Professor of Philosophical Theology, Vanderbilt University School of Religion; and Dr. C. Lloyd Daugherty, Jr., National Director of Local Church Commissions on Membership and Evangelism.

Denman

Dr. Denman will be the platform speaker. Dr. Ferré will present the subject, "Finding God Through Prayer and Bible Study," and lead a series of discussions concerning it. Dr. Daugherty will direct a practical workshop and seminar on "Effective Evangelism in the Local Church."

Dr. Denman will speak each day, Sunday through Friday. Groups will meet Monday through Friday with Drs. Ferré and Daugherty.

This Conference will be of special interest to chairmen and members of (local church) Commissions on Membership and Evangelism who desire a deepening of their own spiritual lives as well as greater evangelistic motivation and know-how for their local churches.

Ferre

Lakeside is on the peninsula northeast of Port Clinton, Ohio. It is easily accessible by train, bus, or car for delegates from Ohio, Pennsylvania, Michigan, and Indiana. Abundant, excellent, and inexpensive lodging is available at this vacation resort place.

Daugherty

For further information concerning the program, write to Dr. C. Lloyd Daugherty, Jr., General Board of Evangelism, 1908 Grand Avenue, Nashville 5, Tennessee. For information concerning lodging, write to Dr. J. Herbert Thompson, Lakeside Association, Lakeside, Ohio.

Toward a More Meaningful Membership

Give every new member the helpful

Methodist Membership Kit

Contains

The Methodist Primer
Self-Help for New Members
Some Essential Methodist Beliefs
I Go to Church Sunday
My Pledge of Loyalty
Methodist Membership Card
Christians Will Do These Things

50c each for 6 or more

Basic Brochures

When Methodists Baptize, by Bishop F. Gerald Ensley
What Methodists Believe, by the Council of Bishops

$4.00 per 100

Helpful Leaflets

The Methodist Church, by James S. Chubb
How to Join The Methodist Church, by Karl F. Moore
Why Join The Methodist Church, by Howard B. Warren
What Every Methodist Can Do, by Harry Denman

$2.00 per 100

TIDINGS

Headquarters for Evangelistic Literature

1908 Grand Avenue, Nashville 5, Tennessee

"That Name Caught My Eye"

"That name caught my eye"—that is the word, though not always in the same phrasing, that frequently comes by letter to Russell Q. Chilcote, editorial associate of The Upper Room.

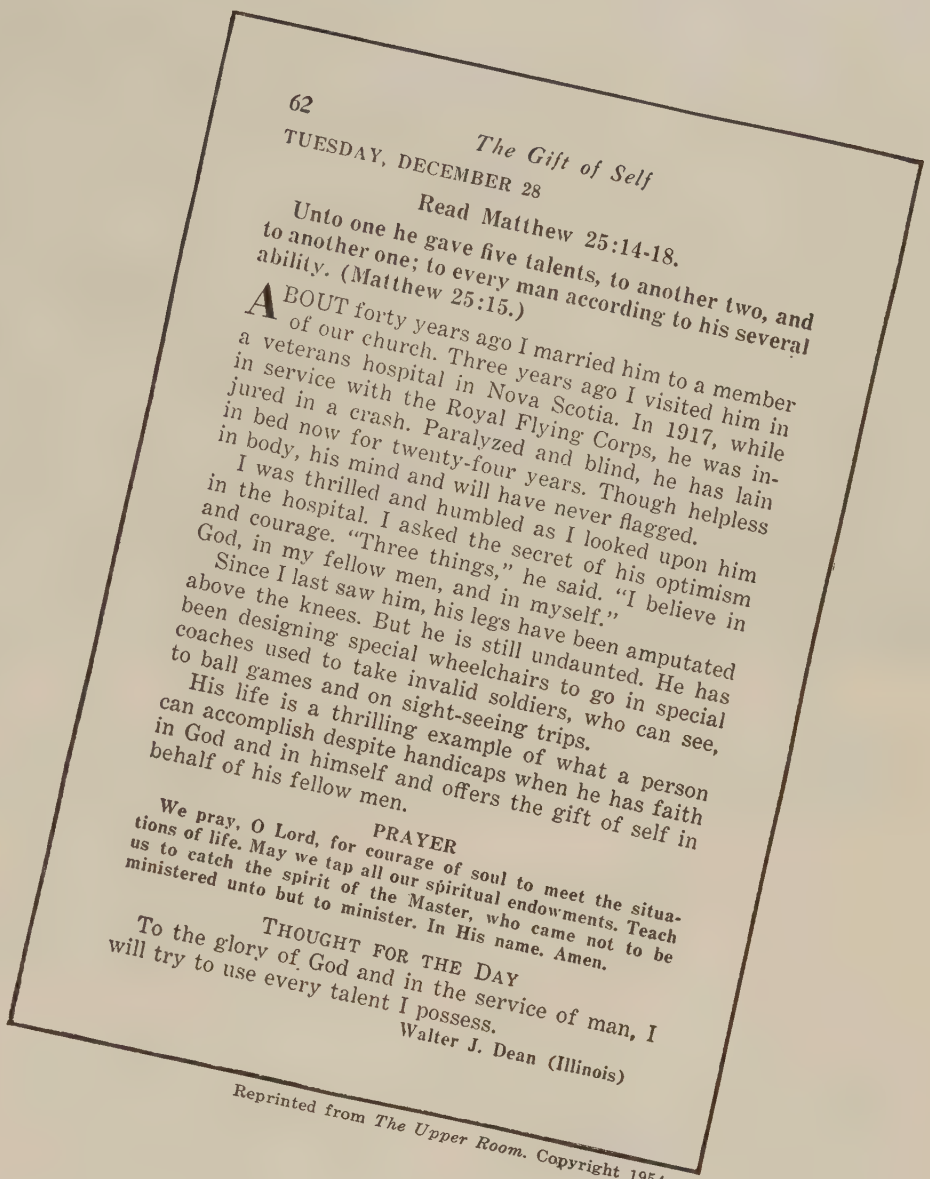
These very words are those in a letter from the Reverend F. E. Barrett, of Arndale, Halifax, Nova Scotia, Canada. He had read the meditation for December 28, 1954. He reflected back through the years and remembered the W. J. Dean who had written it.

They had known each other. Mr. Barrett wrote: "As I read his message, I knew he must be the same man, and he had been on the same circuit that I served during the first four years after my ordination."

But the years had come and gone; Mr. Barrett had stayed in Canada, while Mr. Dean had taken up residence in the United States, in Illinois. And then a meditation in The Upper Room served —early in 1955—to rekindle memories, prompt the writing of letters that brought about a renewal of friendship.

Yet something is even more amazing, more inspirational than the fact that two brethren in the ministry have been able to renew their acquaintance through a meditation in The Upper Room. Because of the love of Christ in his heart, Mr. Barrett went to the hospital in Halifax to visit Walter Callow, the person referred to in Mr. Dean's meditation.

That visit must have been an answer to a prayer of Mr. Dean's, for he wrote to The Upper Room: "I . . . intended to send a November-December copy of The Upper Room to Walter Callow, but I became very ill last October. . . . I assumed, since, that someone would send him a copy or read the article to him." And to think it was none other than an old friend, Mr. Barrett, who did for Mr. Dean what he himself wished to do but could not!



62

The Gift of Self

TUESDAY, DECEMBER 28

Read Matthew 25:14-18.

Unto one he gave five talents, to another two, and to another one; to every man according to his several ability. (Matthew 25:15.)

ABOUT forty years ago I married him to a member of our church. Three years ago I visited him in a veterans hospital in Nova Scotia. In 1917, while in service with the Royal Flying Corps, he was injured in a crash. Paralyzed and blind, he has lain in bed now for twenty-four years. Though helpless in body, his mind and will have never flagged. I was thrilled and humbled as I looked upon him in the hospital. I asked the secret of his optimism and courage. "Three things," he said. "I believe in God, in my fellow men, and in myself."

Since I last saw him, his legs have been amputated above the knees. But he is still undaunted. He has been designing special wheelchairs to go in special coaches used to take invalid soldiers, who can see, to ball games and on sight-seeing trips.

His life is a thrilling example of what a person can accomplish despite handicaps when he has faith in God and in himself and offers the gift of self in behalf of his fellow men.

PRAYER

We pray, O Lord, for courage of soul to meet the situations of life. May we tap all our spiritual endowments. Teach us to catch the spirit of the Master, who came not to be ministered unto but to minister. In His name. Amen.

THOUGHT FOR THE DAY

To the glory of God and in the service of man, I will try to use every talent I possess.

Walter J. Dean (Illinois)

Reprinted from *The Upper Room*. Copyright 1954.

Mr. Barrett has given in his letter a beautiful description of his visit with Mr. Callow.

"I was more interested as I read his [Mr. Dean's] message telling of the man in the military hospital in Nova Scotia. I knew at once to whom he referred—Walter Callow—whose name is familiar all over the province [Nova Scotia] because of his wonderful interest and concern for other persons, handicapped not so badly as he is. . . .

"I had never met this man Callow," he continues in his letter, "but since reading The Upper Room message, I planned to see Callow and tell him of the article by Rev. W. J. Dean. . . . I took the copy along with me and read it to him. I told him that message went out to millions of people of many languages all over the world. He appreciated my call—invited me to call again and asked for a copy of that number of The Upper Room—and I gave him the one I had brought with me. . . . So we had a pleasant quarter of an hour. I had prayer with him and left, feeling helped myself by the wonderful faith, courage, and purpose in living of that man who can hear and speak but can do little else but think and plan and pray. . . ."

So it came about that one man, bedfast in a veterans hospital, received a visit by an ambassador of Christ as the direct result of a meditation in The Upper Room written by a third man living hundreds of miles away. Each of these men exemplified the idea expressed in Mr. Dean's Thought for the Day—"To the glory of God and in the service of man, I will try to use every talent I possess."

Mobile America makes for a large number of nonresident members.

What Shall We Do About the Nonresident Member Problem?

by Samuel F. Pugh

Director, Church Development and Ministerial Services
United Christian Missionary Society
Indianapolis, Indiana

The following article, reprinted from *The Christian Evangelist* for February 23, 1955, points up a serious problem facing the contemporary Church. While the author here analyzes the situation as it relates to the Disciples of Christ, much of what he has to say is pertinent to Methodism as well.

Methodists have cause for grave concern—and for concerted action—in the fact that 288,350 members were lost to Methodism by "the back door" during the past year. Official figures show 345,999 persons received from preparatory membership and on profession of faith. To this number must be added 98,025 persons received from other denominations, to make a total of 444,024 new Methodists. Yet Methodism had a net gain of only 71,628!

With only 84,046 persons removed from the membership by death, our Church faces the appalling fact that 288,350 individuals have slipped out "the back door." Every pastor and church member needs to pray fervently and labor earnestly to close this door. *Shepherds* reprints Dr. Pugh's article because of its practical suggestions in this important phase of evangelism.

SURVEYS in cities and towns across the country reveal the startling fact that there are approximately as many members outside the church as inside in any given community.

That means that among Disciples, if there are 5,000 members on the rolls of a community's churches, there are approximately 5,000 people in that community who have belonged to one of our churches elsewhere but at present do not belong to the church in the area where they live.

Why will a member who has been a pillar of the church in one community drop completely out of sight when he moves into a new community?

How can a family that has depended upon the church for its spiritual strength, its outlet of work and its social life for ten or twenty or forty years live a normal life without the church—especially under all of the readjustments of becoming established in a new community? It just isn't logical and one would think it untrue—but look at the facts and figures!

The 1954 *Year Book* says that the Disciples of Christ have 294,271 nonresident members in the United States alone. This means that our churches in the U.S.A. have approximately one nonresident for every five resident members. Actually some have a higher nonresident figure than resident.

Mobile Population

People are moving as never before. Rural people are moving to the city. City dwellers are moving to the suburbs. Northerners are moving south and easterners west. Industry is transferring its personnel and tourists have caught glimpses of glamorous spots and faraway places. More people are receiving incomes which allow them to

seek out better homes in new neighborhoods.

Every time a moving van backs up to a church member's door—regardless of where that member is moving, or why—a new "nonresident" is created.

James F. Rowan, general manager, Movers Conference of America, tells us that the two largest interstate moving companies alone did approximately the same amount of business in 1954 as the top fifty did in 1947.

When vans or trucks, or piled-high jalopies, move people at the rate of one in five persons per year, is there any wonder that we have a problem in relocating "the lost sheep"?

Part of the difficulty lies in the fact that we have not yet become aware of the implications of moving population and unchurched areas. We have not yet made our congregations understand the problems involved in the transfer of church membership.

We have assumed that people would be able to make easy adjustments under all circumstances. We have taken for granted the acceptance of responsibility in the new community exactly where a member or family left it in the home church. Now, some years later, we stand aghast, realizing all of a sudden that church members are just not that dependable.

Physical Barriers

Physical barriers are numerous and devastating. Churches are "lost" in the maze of many city structures and newcomers may not know where to find the nearest church of their faith. Some cities have ten or twenty-five Christian churches. The urge to "shop around a bit before placing membership" is great.

A family may buy a home and postpone changing membership until the lawn is in or a fence is built. Long week ends offer opportunities for travel and seeing the sights in the new community or away from it. Most people actually intend to transfer their membership but the automobile, the television set, and the new freedom which moving members have found conspire to make them a nonresident casualty.

Emotional barriers are sometimes even stronger than physical ones—and no person is free of emotion. The pounding heart of the timid person in strange surroundings, the bated breath of good church members who go expecting a beautiful service of worship but do not find it, the sensitive individual who goes alone and looks for a smile or welcome on the faces of the members—these people's emotions will be touched "for better or for worse" the very first Sunday. The feelings may be those of loneliness, resentment and fear or they may be those of joy and enthusiasm.

The nonresident member problem is a product of our day. No longer is church the only place where members can meet their friends, or where something interesting is happening. When the car is in the garage and the gas tank is full and there are new sights to be seen, how easy it is to postpone for one more week the thing that "one of these days" a family intends to do.

> ¶ 119. If a member of a Methodist church shall change his place of residence to another community, so far removed from his home church that he cannot participate regularly in its worship and activity, he shall be encouraged to transfer his membership to a Methodist church in the community of his newly established residence. As soon as his pastor is reliably informed of his change of residence, actual or contemplated, it shall be the pastor's duty and obligation to assist him to establish himself in the fellowship of a church in the community of his future home, and to send to a Methodist pastor in such community, or to the district superintendent, or (if neither is known) to the General Board of Evangelism, a letter of notification, giving the latest known address of the person or persons concerned and requesting local pastoral oversight. The above procedure is based on the recognition that absentee membership is not good for the individual or the Church, and that it is essential that we recognize that the care of souls and the building up of the whole Church is more important than retaining membership in a particular congregation, whether for sentiment or other reasons.
>
> —*Discipline*

What can be done about the situation? First, we must recognize it. We must accept the fact that even the better church members are potential nonresidents and that *even we* might not stand the test. We must let the people know the gravity of the situation—what is happening to some of our best members. We must prepare our people before they move and give them instruction concerning the adjustments which they will be called upon to make.

We must improve our keeping of records. Some churches place the card of every member who is not in the active file in the nonresident list. A careful study would probably reveal "inactive," "deceased," "shut-ins" accumulating in the nonresident files of more churches than we now realize. A nonresident is a member who lives too far away to attend regularly and participate normally in the life of the church. These other listings should be made under their own headings.

Inaccurate Statistics

Some people's names may be on the nonresident membership rolls of two or three churches. If a church secretary or clerk does not notify "the former church" of the transfer or if the former church is not careful to change the card from "active" to "former member" file the statistics will be inaccurate. In every church there should be some capable and dependable person whose job is to care for the membership roll early each week. Neglect of this phase of the church office work is inexcusable.

We should organize a nonresident member committee in our church and support its work. Since everybody's business is nobody's business, the nonresident member job had better be somebody's business—and that "somebody" in many churches is the nonresident member committee of the department of membership. A committee of three or five members composed of at least one older person who knows the "old-timers" and the church families, one person who can type well, and one who has several hours a week to give to the routine task of follow-up will be needed.

The first task of the committee will be to go through the membership roll and pick out every card which represents a person who is unknown, who has moved without transferring membership, or whose address is unknown. Addresses may be found by checking the telephone directory, city directory, or by sending a letter by first-class mail to the last known address with a request for the postmaster to forward or notify of any address known.

If these fail, there may be friends or relatives who will know where the family is now living, or a list of wanted addresses may be placed in the church newsletter and on the bulletin board.

When the nonresident file is up to date a letter should be sent to every

person or family on it. Such a letter might include a friendly greeting from the church, an inquiry about the new community and church relationship, and an offer to be of help. The name and address of the nearest church should be copied from the latest *Year Book,* along with the name of the minister. The suggestion should be tactfully made that although the home church would miss them they should accept the responsibilities of their new community and place their membership soon—if, of course, they have not already done so.

Letters

Another letter should be sent to the minister in the member's new community with a request that he call in the home and notify the chairman of the committee of the results.

Sometimes several letters are required. Business firms and publishing houses find that they get results on their fifth or eighth letter. Churches should be no less persistent.

When answers come, tabulations should be made and records changed at once. Little by little the total number on the list will be reduced as people transfer their membership to churches nearer their new homes. Those who do not are still the responsibility of the home church and the home church has a right to send them offering envelopes and ask for financial support.

A Christian has a Christian's responsibility even if he needs Uncle Sam's mail to help him meet it. The work of the committee is never done. More church members are moving out of a community every month and each one creates a new assignment. Until people are "transplanted" they have no roots anywhere.

Farewell Service

Some churches have a farewell or Godspeed service for the members the last Sunday before they leave. It offers the minister an opportunity to remind them of their obligations and privileges in their new home and also to remind the congregation to watch for incoming members who might be moving and looking for a church to attend.

In spite of the magnitude of the nonresident member problem it could be solved in one year if every church would take the solution seriously in its own congregation. We must remember that our responsibility to a family does not cease when the address is changed. Sometimes that is a family's most crucial hour, and the church must not be indifferent or ineffective.

Significant Gains . . . and Losses

IN METHODIST MEMBERSHIP

A study of Methodist membership for the year 1954 shows certain significant facts which are of interest to every reader of SHEPHERDS.

Of the 103 Annual Conferences, 67 had net gains in membership, while 36 suffered losses. One-half of those that lost membership (18 Annual Conferences) lost more than 1,000 members each, 8 lost more than 2,000 members each, and 2 lost more than 3,000 members each.

The number of Districts in The Methodist Church may be reported as varying from 561 to 567, according to whether or not "one-District" Conferences are counted as Districts (e.g., Wyoming and Pacific Japanese) or whether or not Conferences out of the United States are counted (e.g., Puerto Rico, Hawaii, Alaska). In the following compilation we count them.

304 Districts gained
5 Districts neither gained nor lost
223 Districts lost
35 Districts are not counted because of changes in District lines that prevented comparison

567 Total

Every District in the Jacksonville and Minnesota Areas gained; every District, but one, gained in each of the Detroit and Wisconsin Areas; and every District but two gained in each of the Baltimore, Kansas, Nebraska, Oklahoma-New Mexico, and Denver Areas.

Conferences and Areas are listed here on the basis of their gains or losses:

Every District Gained in These Conferences

Newark
New York
New York East
New Jersey
Central New York
Northern New York
Florida
Georgia
Delaware
Washington
Rock River
North Dakota
Michigan
Minnesota
West Wisconsin
East Oklahoma
Indian Mission
New Mexico
California-Nevada

Every District Lost in These Conferences

Central Pennsylvania
North Mississippi
Central Alabama
Mississippi (C)
North Mississippi
Lexington
Missouri
Idaho

Every Conference Gained in These Areas

New York
Syracuse
Jacksonville
Louisville
Richmond
Baltimore
Detroit
Minnesota
Ohio
Wisconsin
Houston
Kansas
Nebraska
Oklahoma-New Mexico
Denver
San Francisco

Every Conference Lost in These Areas

Atlanta
Birmingham
New Orleans
Indiana
Arkansas-Louisiana
St. Louis

Every Area Gained in the Western Jurisdiction

A Plan for Church Membership Conservation in the Northeastern Jurisdiction

by Lawrence W. Lykens
Secretary of Evangelism, Central Pennsylvania Annual Conference
Program Secretary, Church Membership Conservation Program

The Northeastern Jurisdictional Board of Evangelism, in a meeting held in Ocean Grove, New Jersey, in July, 1954, unanimously adopted a suggestion presented by Dr. Harry Denman, Executive Secretary of the General Board of Evangelism, to launch a program of Church Membership Conservation to invite non-resident members into Methodist churches in the communities where they live. The program would serve two very real purposes: to bring members back into the Church; and, at the same time to enable pastors to take from the church rolls the names of members who had moved and had already joined a church in their new community.

The feeling of the Jurisdictional Board of Evangelism was that this is a field for evangelistic cultivation in the same sense as seeking to win people to Christian discipleship through other methods. The program commended itself through the fact that all persons to be approached had been a part of the Church and would naturally expect the Church to be interested in their spiritual welfare and Christian growth.

Materials

One of the problems confronted in launching the program was the lack of materials for a program of this nature. During the Crusade for Christ, materials had been developed; but, after careful study, these were not considered adequate for this new program. New materials, particularly a "Church Membership Conservation Card," were planned for the program. The card was designed only after careful study and consultation with pastors to be certain that all pertinent information would be given. Staff members of the General Board of Evangelism and Dr. Weldon Crossland, Chairman of the Northeastern Jurisdictional Board of Evangelism, gave valuable advice on materials and all other phases of the program. The card for pastors to report to the District Superintendents, as well as the card for each District Superintendent to report for his District to the program secretary, were more easily planned.

Printed letters containing instructions on the operation of the program were mailed to the District Superintendent for his signature. These were to be sent with materials to each pastor in the District. News releases, covering approximately 10 per cent of the churches in a District, were sent with the packet of materials. These releases contained information pertinent to the program throughout the Jurisdiction and brought before the Methodists of the Jurisdiction the broad evangelistic emphasis being made.

As we approached the program, we gave careful consideration to several matters, each had a direct bearing on the outcome of the program for the Jurisdiction. Several of the Annual Conferences in the Jurisdiction had already launched programs of evangelism which were running concurrently with the program for Church Membership Conservation. Some Districts used the Church Membership Conservation Cards; but, because of these other programs, they did not require reports from the pastors. In many instances, pastors and Annual Conferences have been systematically following up non-resident members. Consequently, this program would be supplementary to the program already in operation. Several pastors have indicated that the Church Membership Conservation program strengthened the program in operation in their churches.

Superintendent Key Person

Early in the program it became quite clear that the District Superintendent would be the person through whom we would have to work in getting the program before the local church. This pattern had been established during a similar campaign in the Crusade for Christ. Of course, one is reluctant to ask these men, whose responsibilities have already reached such heavy proportions, to take an additional assignment. The District Superintendents were not asked to assume the responsibility from the standpoint of "pressure," but rather from the fact that working through an individual whose interest, experience, and knowledge of the total evangelistic emphasis of the Church would bring the Church Membership Conservation program into proper perspective in relation to established evangelistic procedures.

A program of such extensive proportions needs to be placed on accurate computation in ordering materials. The General Minutes were of invaluable help at this point. The total membership of each District in the Jurisdiction was the key figure in preparing all materials for distribution. Into each District we sent Church Membership Conservation Cards approximating five per cent of the membership reported for the District. This meant that in our initial mailing we sent 53,000 Church Membership Conservation Cards to the District Superintendents. The card for the pastor to make his report to the District Superintendent, along with the letter of instructions on how to plan the program in the parish, was sent with this first mailing. The letter of instructions advised the pastors to send orders for more Church Membership Conservation Cards to the program secretary. One hundred and twenty pastors ordered more than 7,000 additional cards during the period of operation. These cards were ordered by pastors from practically every Annual Conference in the Jurisdiction cooperating in the program. The period of operation for the program, as outlined by the Jurisdictional Board of Evangelism, extended from December 10, 1954, through February, 1955.

Reports submitted by the District Superintendents show that 47 per cent of the people visited during the program indicated a desire to re-unite with The Methodist Church, 18 per cent have joined churches in other denominations, and 35 per cent have no interest in reaffirming their faith. Naturally, one could not guarantee that such a report would follow every effort of this nature. It is quite significant, however, to see that 65 per cent of the people approached either had united or will re-unite with The Methodist Church or will join a church in another denomination.

Caution Needed

These figures would also suggest that we should proceed with utmost caution in pruning the membership rolls of the church lest we be guilty of dropping some persons who need only an invitation to become effective members in a new community. These are people who, at one time, have made a decision committing themselves to Christ and the Church and who will, in many cases, welcome the opportunity to "Come with us to Christ."

Someone may ask, Was all this effort worth while? We must answer that it certainly was! Any program is worth while when a person is made conscious of his re-

lationship to Christ. A pastor in Maine writes, "I am heartily in favor of such a program." A District Superintendent in Massachusetts states, "The pastors have indicated to me that they have found the plan quite helpful." A pastor in Massachusetts simply says, "Excellent program!" Other comments run like this: "Keep up the good work," "Plan quite helpful," "Continuing program to Easter." These, and many other statements from pastors, lead one to believe that where concern for people is shown by the Church we can expect a positive response in a great number of cases by people who need our Christian witness. Through this program the pastors of the Jurisdiction have shown a sincere desire to open every door for people to have access to the Christian fellowship which the Church provides.

Suggestions

Several suggestions come out of the experience gained in leading the program described in this article:

1. A Period of Preparation should precede the launching of the program. This would involve an evaluation of the evangelistic program being projected in the Jurisdiction so that overlapping could be avoided. Such a study would reveal where the Church Membership Conservation Program could be more wisely used as a District or Annual Conference program. The Period of Preparation would give the pastors time to have non-resident lists ready.
2. The Period of Operation should not be conducted over an extended length of time. This program lends itself to intensive effort. The Period of Operation will vary with the District, Annual Conference, or Jurisdiction which sponsors the program.
3. The Church Membership Conservation Program lends itself very well to the visitation evangelism program in the Church. Many churches regularly visit the "inactive" members. Non-resident members of churches in other communities may be included in the program planned for the community in which they live.

Looking back over the last six months, with all the planning necessary to set the foregoing program in motion, one gets the feeling of a great Church in action. In the midst of the planning one rejoices that doing "the work of an evangelist" meets with a ready response on the part of the people called Methodists. Some have used the Church Membership Conservation Program as an effective instrument to bring persons to Christ and His Church.

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Editor of THE UPPER ROOM Visits Honolulu At Start of World Tour

Dr. J. Manning Potts, Editor of The Upper Room, *is on a two-month trip to Hawaii, Australia, New Zealand, India, Burma, Thailand, Pakistan, Siam, Turkey, Spain, and Portugal. In his visit to these places, Dr. Potts will see the editors who translate* The Upper Room *into the native languages. Accompanying the editor on this trip is his son, Joseph Potts, a senior at George Peabody College, Nashville, Tennessee. Dr. Potts has been editor of* The Upper Room *since 1948. During this time, the other language editions of* The Upper Room *have increased from seven to twenty-nine editions appearing in twenty-five different languages. The following article is an abstract reprinted from an article written by Dr. Potts for the* Nashville Tennessean *and is reproduced here with the permission of the* Tennessean.

Dr. J. Manning Potts
A round trip ticket around the world.

Honolulu—It is a small world and growing smaller every day. My son, Joe, and I left Nashville, Tennessee, at 8:35 A.M. on Friday, March 4. Saturday, March 5, at 6 P.M. we arrived in Honolulu. In San Francisco we had met Bishop Ivan Lee Holt of the St. Louis Area, President of the World Methodist Council. We shall tour New Zealand and Australia with him.

Honolulu is a remarkable place. It is the crossroads of the Pacific. It is on the island of Oahu, one of several islands. The ethnologists say that Honolulu is the melting pot of diverse races and cultures, where East and West meet and the two are wed. The sociologists describe it as the most perfect social and economic democracy.

With the military, it is the anchor of the American defenses in the Pacific. They have not forgotten Pearl Harbor. The last time I was here I stood on the deck of the Arizona, now the tomb of more than 1100 dead. We are to go back tomorrow with some naval officers.

This whole island is dotted with military installations, some above the ground and some under the ground. I visited the chapels at Fort Schoffield and was proud to find in all of them, as well as in every church we visited, copies of The Upper Room.

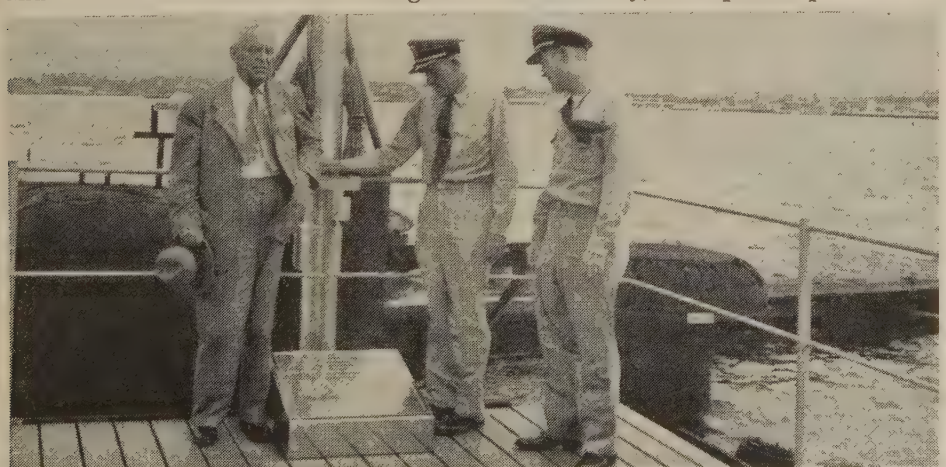
On Sunday, Bishop Holt preached in the large Japanese church in Honolulu. I preached in Wahiawa, about 20 miles away.

During the afternoon, Bishop Holt appeared on an interview TV program. Later, we went to the airport to meet the three planes bringing 150 persons to the Methodist Centennial Celebration. The tour was sponsored by *The Christian Advocate,* organ of the Methodist Publishing House. We were there in time to see the plane land.

There were the leis, the Hawaiian music, the hulas, the kisses, and all the works—color, flowers, the sweet odor of carnations and gardenias.

The climax of this day was the service at the Central Union Church in Honolulu. It was sponsored by the Honolulu Council of Churches. Because of the large crowd, it was necessary to hold two services. A large percentage of the crowd was made up of servicemen.

Later, we visited the armed forces Y.M.C.A. We were told that it is the largest of its kind. The men were milling around as they did in the days of the war. These are our boys, as fine a crowd as I have ever seen. A few steps away we saw a woman soliciting a group of soldiers for her house of ill fame. Liquor stores are everywhere. Our boys need the prayers and support of the people back home. Against this background, the need of the daily devotional becomes so much more urgent.



Bishop Ivan Lee Holt, Chaplain W. W. Parkinson, and Chaplain S. B. Bennett on deck of the *Arizona*, looking at the plaque which commemorates the 1,100 men who were entombed here.

REPORT ON CUBA MISSION

by C. A. Massey
Pastor, Trinity Methodist Church
Panama City, Florida

CAN you imagine the feeling of utter helplessness, the challenge to your very soul, to stand before a congregation of two hundred people, most of whom have never heard of Christ, who have no knowledge of the Bible, and whose language you cannot speak? If so, you have some idea of what we experienced while in Cuba. For our work was in a town where a religious service had never been held. I had heard returned missionaries tell of preaching Christ to people who had never heard of Him. But I never expected to have such an experience.

Carlisle Miller, Paul Higdon, and I rode down to Miami with Gordon Atkeison in his car. We left Panama City about 1:30 P.M., February 7, and arrived in Miami at 2:00 A.M. We met at Trinity Church at 1:00 P.M. for instruction and assignments by Bishop Branscomb, Dr. Harry Denman, and the six Cuban District Superintendents. Then we bought plane passage to Havana (some to Camaguey). Nearly 180 pastors, some pastors' wives, and several laymen from 28 states made the trip. Our plane took off about 11:30 Wednesday morning and within an hour we were landing at Havana. We were passed through customs without our baggage being checked. We went from Havana by cars and buses to different areas of the island. Thirty-two in my group went by chartered bus down and across the island 200 miles to Cienfuegos (meaning, "a hundred fires"), a city of one hundred thousand population. We arrived about 7:30 at the Methodist Church, where an appetizing Cuban supper awaited us. Here we met some of the finest young people in the world. Arrangements had been made for us to stay at the Roma Hotel.

Arrangements

The next day we went four miles to Caunoa to the home of missionary John Stroud, of Georgia. We had lunch, and the details of our assignments were worked out. Our work was under the direction of the District Superintendent, Rev. Louis Diaz de Arce, and Rev. John Stroud. My co-worker was Rev. Herbert Jackman, from Nebraska, and our interpreter and co-worker was Miss Narka Feijoo, Conference Director of Youth Work and one of the finest Christians and most tireless workers I ever met. We used Narka's station wagon for transportation, and I was asked to drive. Thursday afternoon we loaded up the preachers and their interpreters who were to work in Guaos and Mimicaragua; and, after delivering them to their destination, we came back through Barajagua, our field, and made arrangement for the use of a building in which to hold services.

Bishop John W. Branscomb (seated), Resident Bishop, discusses plans for the International Evangelistic Crusade for Cuba, 1955, with Dr. Harry Denman (standing, left), General Board of Evangelism, and Dr. James E. Ellis (right), Board of Missions.

We were told that there were 3,000 people in the immediate area of Barajagua. The town was on a paved highway. There were at least two TV sets. There were radios, refrigerators, electric lights, and a few homes with every modern convenience. There was one of the nicest, little drugstores to be found anywhere. But there was no church and there had never been a Christian service in the town. A few of the homes had a Roman Catholic picture of Christ, but they did not know that He had died for them and that He could save them. There was one Bible in town.

On Friday afternoon we rented 100 chairs and took them over to Barajagua. We swept out the building, placed the chairs, set up the amplifier (which didn't work), and got ready for the first service. After visiting in some of the homes, we ate our lunch (sandwiches). By service time the chairs were filled, and 25 people were standing. Since Mr. Jackman had planned to sing (in Spanish), Narka asked me to speak. I tried to tell the people what Jesus had done for me and that He wanted to save them. Actually, Narka did the preaching. It was a thrilling sight to see her pour her heart out to those people, even if I couldn't understand what she was saying. Saturday night we had 170 persons present, and Jackman preached. Sunday night there were 200—half of them standing. I tried to preach on the creation, fall, and redemption of man. When I was through, Narka took over and held them almost spellbound. As she preached, the people's eyes sparkled in the light as they filled with tears. God was surely there!

On Monday the weather was bad, and the attendance was down to 150. But on Tuesday we had 200 again. I tried to preach on repentance; and while we had been warned about making any kind of proposition, I was not willing to make that trip and leave those people without doing my best to help them in some definite way. So, after explaining the best I could as to what was involved, I asked those who were willing to forsake every sin and to yield their lives to God to stand. I also asked those standing to raise their hands. Practically everyone stood, and many raised their hands. Then I asked them to bow their heads, close their eyes, and ask God to forgive them. About two dozen later raised their hands saying they believed God had forgiven them. Only God knows just how much it really meant to them!

Needs

It nearly broke my heart to leave those wonderful people without some means of continuing the work we had begun. One hundred two came up after service, asking for commitment cards to enroll as candidates for church member-

ship. Twenty others didn't get cards because the supply gave out. While Missionary Stroud will do his best to follow up the work, his means are most limited. With six missions already (only one church), his time is fully taken. While there are 32 young people in Cienfuegos Church going out each week helping in these missions, they do not have money for transportation, even for bus fare. Six of these young people want to enter the ministry, but they won't be able to do so unless scholarships are provided.

Those children and young people at Barajagua should not be allowed to grow up without a church and Sunday school and thus with no knowledge of God and of Christ as Saviour. Their souls are as important as yours and mine. Will you join us in earnest prayer that God, in His own way, will provide (perhaps with our help) a church for these people?

With God in Cuba

by William G. Law
Pastor, Edgewater Methodist Church
Minneapolis, Minnesota

THE largest group ever to participate —178 ministers and laymen—took part in presenting Christ as a personal Saviour to the people of Cuba in the Cruzada Evangelistica Internacional Para Cuba. At a victory meeting held in Candler College, Havana, at the end of the mission, the reports showed the following results:

First commitments	2,257
Enrolled in training classes	1,315
Visits made	6,261
Public services	809
Number attending	67,478

A result not to be calculated in figures is the spiritual heart-warming resulting from the mission. As Luther said, "When the Word of God is spoken, it goes not empty away."

A feature of the mission was the use of a medallion containing John Wesley's picture and carrying the name of the mission lettered boldly above the ribbon. Participation in the mission was signified by wearing it. Cuban members of the churches were challenged to wear it as they engaged in the visitation program. Thus they carried word of the mission along the streets and into the homes of their cities and towns.

The ministers of the Cuban churches had made thorough preparation, and their people followed them into the activities of the mission with wholehearted devotion.

Several special teams were set up in the course of the mission to make as powerful an impact as possible on some of the larger centers. An example can be seen in the activities of the team sent to Camaguey. A ministry aimed at getting evangelical Christianity outside the walls of the churches and before the entire city was projected there. Nine men were assigned to it. In addition to the 99 services attended by 8,173 Christians and seekers in the Camaguey District, a program of visitation was set up and a ministry of public witnessing carried out. The team visited in schools, hospitals, factories, and other public places, speaking at length with individuals, distributing copies of individual gospels, singing at central points, and giving short testimonies through interpreters. There was also a radio ministry, consisting of three broadcasts daily and dealing with such subjects as, "What does it mean to become a Christian?" and "What does The Methodist Church believe?" Handbills, headed by questions concerning the religious life, were given out—with a personal invitation to the services of the church—to thousands of individuals.

The visitation used the constituency lists of the two churches and five missions in Camaguey. The homes of all the children in Colejio Pinson, our Methodist School, were also visited. In addition to distributing literature and inviting attendance at the public services, the teams prayed in many homes and presented the way of the Christian life. Civic clubs were visited, and a joint service with the Rotary Club took place on Sunday morning.

Several new churches and missions were started during the campaign. Layman Tom Spradling, of St. Louis, was present for the dedication of the eighth church he has helped to finance in Cuba; and a church was dedicated as the "Harry Denman Memorial Church" at Capdevela. Some teams were assigned to areas having no organized work, and established missions resulted.

In the words of Bishop John Branscomb at the victory meeting, "God is greatly at work in Cuba, and the door to sincere spiritual effort is wide open." (The Bishop suffered a broken ankle in an unfortunate accident at Guantanamo, but continued to give his active leadership to the mission from the vantage point of crutches.)

The mission was a joint effort of the Boards of Missions and Evangelism and Bishop Branscomb's Area.

Left, part of the crowd of students and people assembled in the gymnasium at Candler College for the mass meeting.

Right, a group of children assemble for an outdoor religious service. Many of these boys and girls had never been in a service of any type before.

FRIDAY, FEBRUARY 11

Read Acts 10:34-43.

[God] hath made of one blood all nations of men for to dwell on all the face of the earth. (Acts 17:26.)

IN Havana, Cuba, near the capitol building stands a symbol of brotherhood. It is in the "Place of American Fraternity," a central spot in a park area.

Surrounded by a low bronze fence is a plot of soil in which grows a single ceiba tree. The soil is a mixture of earth brought from all the Pan-American nations. Mingled with the soil mixture are hopes and dreams. The thriving tree is stalwart and healthy.

Real brotherhood grows in life where the best men of every nation link fertile lives to develop such growth. The tree of American Fraternity did not spring up by accident. It was planted there by design, aided by work and good will.

From a meditation in *The Upper Room* around which the author tells his story.

A SPIRITUAL ENCOUNTER IN CUBA

by Brooks B. Little

Above, the tree of American Fraternity. In the background can be seen the capitol building of Havana, Cuba.

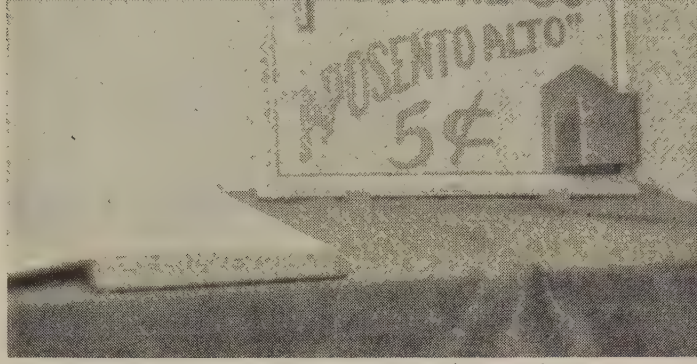
ALMOST a year ago the January-February, 1955, issue of THE UPPER ROOM was prepared for publication. At that time this writer little dreamed that a certain meditation would prove to be a coincidence in his life. However, on February 11, 1955, he found himself in Cuba as a participant in the International Evangelistic Crusade. Not only so, but he was invited to lead the morning worship or dedication service of the students and faculty of Escula Agricola and Industrial at Preston, Oriente, Cuba. He used THE UPPER ROOM meditation for the day. Rev. Richard G. Milk, director of the school, acted as interpreter. By custom the students arise at 5:30 A.M., make their beds, dress, and assemble in the auditorium for this service at 6:15, just prior to breakfast. Usually, one of the students leads and uses the meditation for the day in EL APOSENTO ALTO, the Spanish edition of THE UPPER ROOM.

Here was a situation of "American Fraternity." Here was an American, using a meditation written by an American, speaking to a Cuban group through an interpreter and about a native situation. This situation was "The place of American Fraternity" in their capital city, Havana. The coincidence was all the greater because the leader in the service had had some small part in the preparation of the meditation for publication. In addition, the day before he had been in Havana, the scene of the story in the meditation. At the time of the service no one suspected that within a week he would be back in Havana and would make a picture of the very tree that had been the basis of the meditation.

During the intervening week the writer visited many places in Cuba. Among them were the Iglesia Presbiteriana and the Colegio Presbiteriano in Caibarién. He found EL APOSENTO ALTO

The picture below shows the leaders, who took part in the evangelistic crusade, gathered on the campus of Candler College, Havana, Cuba.

Above, a Cuban pastor, Senorita Eloisa Toledo, gives a copy of *El Aposento Alto* to one of her members.



Above, in the vestibule of a Cuban church can be seen the guest register and coin box for *El Aposento Alto.*

in each of these places. At the Colegio Dr. Vazquez showed him a mahogany tree which had been planted in much the same spirit as had the "tree of American Fraternity." This tree had been planted in soil sent to the school for this purpose from many lands and nations.

On this trip, from Havana in the Northwest to Santiago de Cuba in the Southeast and return, the writer traveled by plane (the motor of one developed a bad oil leak and the flight was greatly delayed), gas car (a gas-powered, one-car train), car, taxi, jeep, and buses of all grades and manner. This trip was made alone and with no real difficulty due to the kindness and graciousness of the fine people of Cuba. To add that it was a most enjoyable trip is an even greater compliment, since his Spanish vocabulary is limited to less than 10 words. The fact that El Aposento Alto is known and loved by people all over the land contributed to this pleasure in no small degree.

Upon telling many total strangers of his connection with The Upper Room, the writer was treated as an old friend. The Presbyterian minister at Cabaiguan, a town that does not have a Methodist church, invited him to spend the night in his home and to speak at the night service in his church. The minister, who also acted as interpreter, personally took the writer to make several visits the next day. This trip involved driving many miles over roads badly in need of repair.

The writer was never at any time far from someone who knew and read The Upper Room. He felt he could say with Bob Hope, "I never left home." The usual farewell of most individuals and church groups was "God bless you, and may God bless the ministry of The Upper Room." The trip was thrilling. But the experience left one humble and grateful to have some small part in the ministry of The Upper Room, with the devotional messages it carries from writers everywhere to worshipers of God throughout the world.

Pictured above are the Rev. Hermes Fernandez Diaz and some of the members of the Inglesia Episcopal, Cespedes, Cuba.

from The Living Church

A weekly record of the news, the work and the thought of the Episcopal Church

The Upper Room

THE UPPER ROOM is an interdenominational publication under Methodist auspices, appearing bi-monthly and containing a daily Bible passage, meditation, and prayer, as well as a "Thought for the Day" based upon this material.

The March-April 1955 issue of *The Upper Room* is its 20th anniversary number. Begun in Eastertide 1935, it has, in two decades, grown "from nothing" to "a circulation of more than 3,000,000 copies per issue." Present editor is J. Mannings Potts. With its main office of publication at Nashville, Tenn., it is distributed throughout the world in "27 editions in 23 different languages."

By the very nature of its purpose *The Upper Room* does not make use of all the sacramental and devotional resources available to Catholic Churchmen. Yet, in the present edition at least, there is much of value for Churchpeople: a strong faith in a strong God, powerful through His Son Jesus Christ to bring saving health to men and women of today.

Moreover, what is said in *The Upper Room* is said with a punch and an incisiveness (e.g., "the Christ who sticks a pin in our conceit") that writers of Episcopal Church publications might well emulate.

We wish for *The Upper Room,* many years of usefulness on the high level that now characterizes it.

EVANGELISM ~ ~ in Japan

by Lawrence L. Lacour
Conference Evangelist
Iowa-Des Moines Conference

WHAT can two months of evangelizing accomplish in a foreign country? Twenty-four of us Methodists had a chance to find out last summer. As a result, for those of us who had a part in this pioneer venture, there has come a new urgency about the world's need of Christ—and a conviction that the world *can* be won for Him!

Character of Work

Let us share with you some of the things we learned and experienced. Instead of superimposing American evangelism on Japan, we tried to work out a plan that would fit into the needs of the country. With the help of Japanese churchmen, our group tried to assess the strengths and weaknesses of Japanese evangelism.

We found that all Christian work in that country can be divided into the activities *within* the established churches and those *without*. Most of the denominational ministry is carried on under the auspices of the United Church of Christ (Kyodan). Eight of the major denominations, including the Methodists, comprise this organization. On a broader level, the Kyodan and other established communions, such as the Episcopalians, Lutherans, Baptists, and Nazarenes, cooperate in the National Christian Council.

Outside these channels are a host of "independents" and small groups who responded quickly and eagerly to General MacArthur's post-war appeal for missionaries. Their approach is "uncompromisingly evangelistic." With street, open-air, and tent meetings, they often attract large audiences. They are active with radio programs, films, tracts, and correspondence courses. Their emphasis is primarily upon the immediate "acceptance" of Jesus Christ as Saviour and Lord.

Dominant Emphasis

Evangelistic work within the established churches has taken different forms. In the main, the work of our missionaries has been centered in the mission schools. Through Christian education, they have attempted to win people by personal influence, chapel services, and courses on religion. Challenge to Christian discipleship has not always been the dominant emphasis of the educational approach. As might be expected, many of the Japanese pastors who have grown up in this emphasis have tried to establish churches on the same basis. As a result, they often more closely resemble teachers and scholars than evangelists—or even than pastors.

In addition to the conventional mission school training, there has been a distinctly evangelistic ministry. Some of it has been done by mission school teachers who have been effective evangelists. Outside of the classroom, they have conducted Bible classes and prayer groups. Other evangelistic missionaries have attempted to work with Japanese pastors largely through the Bible-class approach. This work has been slow. It has often been difficult and discouraging. But it has been thorough.

Then, there are those within the established churches who are predominantly evangelists. There are such veterans as Dr. Axling and Dr. Kagawa. One of the most active and effective evangelists is Tomio Muto, who also edits Dr. Kagawa's paper, *The Christian News*. Younger missionaries like Paul Gregory, Charles Germany, and Evyn Adams, who combine solid scholarship and evangelistic zeal, are doing a job that would be a credit to any field.

To supplement this on-going ministry there are those of us who have come from America for shorter periods of evangelistic emphasis. Heading the list are E. Stanley Jones and H. H. McConnell. Dr. Jones has promised at least two months of his time out of every two years to Japan. Mrs. Lacour and I have made two evangelistic tours to Japan and are now preparing for the third.

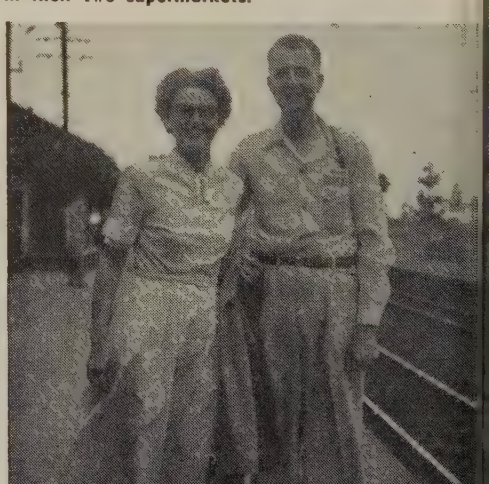
Picture of Evangelism

This, in brief, is the picture of evangelism in Japan. What are the results? Over 99 per cent of the people are *still* candidates for Christian evangelism. What is wrong? Why are the activities of both the independent and established church groups not getting results commensurate with their efforts?

Mine is only one answer. But it is based on the conviction that too often

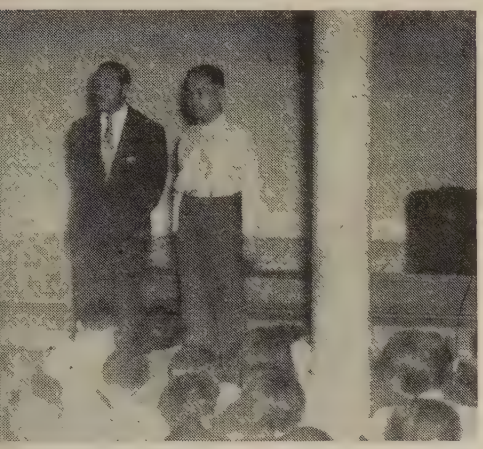
The Protestant ministers of Fukushima-ken. Rev. Tomio Muto (center row, extreme right) managed the evangelistic tour.

Mr. and Mrs. David Cox, Alexandria, Indiana, acting as lay evangelists, exerted great influence on businessmen by emphasizing Christ's influence in their two supermarkets.



Rev. Harold Camp and Chuzo Yamada before a crowd of over a thousand in a primitive village.

At a reception given to the group, Dr. Toyohika Kagawa is shown in the center, flanked by Chuzo Yamada and Dr. H. Ebizawa, Executive Secretary of the National Christian Council.



Dr. Harry Richardson, president, Gammon Theological Seminary, and his interpreter, Rev. Noti Kusama, speaking to an audience of children.

Above, Rev. Paul Folkers, Owatonna, Minnesota, and the Sunday school he left at Yamato after starting with one Christian. Below, Rev. Charles Sexton, Minneapolis, Minnesota, addresses a crowd at Koriyama.

evangelism fails because it lacks both breadth and depth. Evangelism is narrow because it has often emphasized only a part of the Christian gospel. And it is shallow because it has often failed to challenge people to a life-changing commitment.

In studying both past and contemporary ministries of evangelism, one can observe six principles that make for effectiveness:

1. Gaining attention.
2. Focusing and sustaining attention on the need for Christ.
3. Using information and inspiration to motivate.
4. Offering a challenge to Christian discipleship and an opportunity for a decision.
5. Providing for an adequate moral and emotional basis for Christian experience at the time of decision.
6. Confirming the convert in the Christian faith and assimilating him into the life of the Church.

Obviously these six principles are not new. And people *do* find Christ when not all of these factors are present. On the other hand—and this is the point—when people have not become committed Christians, or when some form of evangelism has failed, it is time to check on what has been omitted.

Six Principles

This is what we tried to do in Japan. Take our own 1950 ministry in that country as an example. We were weak on points two and six. It was possible to focus the people's attention on the need for Christ, but to sustain it for only the time of one or two preaching services was in most cases inadequate. We failed miserably at point six—that of pastoral care. One doesn't solve the problem by blaming the Japanese pastors. There was just not enough coordinated effort in this area.

So last summer's program was set up with these six principles in mind. First, the committee limited the area of evangelistic emphasis to one prefecture and particularly to ten towns that had no Christian church. In each place a permanent meeting place and living quarters were rented for the coming workers. Each center was staffed by a neighboring Japanese pastor (who supervised the center), a Japanese theological student, an interpreter, and an American pastor.

Teams Rotate

To gain the attention of the people, we rotated four evangelistic teams around the 10-center circuit for the first two weeks. To attract the people, these teams used posters, public address systems, newspaper advertising, movies, recreation, music, and a trailer that expanded into two platforms. Whole towns started talking about Christ as Buddhist and Shintoists attended their first Christian service. An average of 20 to 25 per cent of the total population would turn out for a single service. At the close, the people were asked to fill out interest cards. These gave the center workers something tangible with which to start working.

Step two—focusing and sustaining the attention on the need for Christ—was carried out largely by the center workers. They organized Bible classes for adults and youth and held special services for children. They scheduled discussion groups, joined the youngsters on the playgrounds, promoted picnics, and, in one instance, led a two-day retreat in the mountains.

Visitation, which is difficult and largely untried in Japan, got under way. Every center started regular Sunday services and, in most cases, Sunday schools. It was not uncommon to have 150 children of all ages for Sunday school, with only the center ministers for teachers.

During the third and fourth weeks of the project the evangelistic teams

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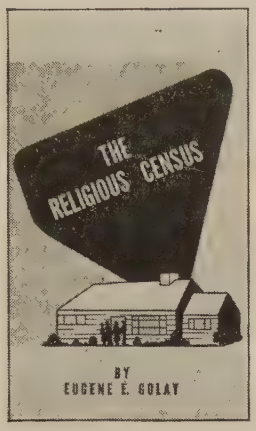

THE RELIGIOUS CENSUS

by

Eugene E. Golay

A helpful "how" book pointing up effective ways of taking the religious census. Based on the experience of thousands of churches, this revised edition contains an entirely new section on the telephone census. Vital to your planning for any program of Visitation Evangelism.

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made only one visit to the centers. The emphasis was still on points one, two, and three. But, beginning with the fifth week, we dropped point one and concentrated on the others—particularly four and five. Already the center workers were obtaining decisions among those who had had previous contact with Christianity. Now the evangelistic teams supplemented the pastoral efforts by spending two or three days in each center. Usually, on the first night, there was a large public service with an after-meeting for "seekers." The following days and evenings the team members spent in personal counseling, group discussions, and services for seekers—all focused on decision. All this had to be done through interpreters.

At present step six is under way. Our American pastors trained key laymen who would be able to assist the theological students. The most encouraging reports from Japan tell how 10 new Christian congregations are meeting each week. The theological students commute from Tokyo on week-ends. Four of the centers are raising money for building programs. Japanese church leaders have been so encouraged that they have asked for a minimum of 20 centers next summer and 100 the next.

The project was summarized in a letter that came from a missionary last week. "After reading the results of your summer campaigns here in Japan it seems to me that you have hit upon a method of evangelism that is unique and bears consideration. Perhaps it is not so unique, however. When I read the Book of Acts, I find where Paul went from place to place without settling down for a lifetime and in a comparatively short time had a number of churches established. Looking at it from the time angle, 25 of you spent 2 months—making a total of 50 man-months, or just over 4 years. Unless there is a great moving of the Spirit, I won't see 10 churches established in another 4 years. But I believe there is something to be said on both sides."

No Easy Way

And so do I. There is no easy way to win the world for Christ. And there is no *one* way. Where would we have been last summer without mission schools which had trained Japanese pastors, theological students, and interpreters? And what would be happening to the fruits of our labors now?

On the other hand, I believe there is also a place for a more aggressive and coordinated evangelism. The main limitations to the work in Japan last summer concerned planning and personnel. The opportunities themselves were unlimited. Such a plan could be adapted and multiplied across the mission fields of the world.

Jesus commanded, "Go ye into all the world and preach the gospel." Are these words applicable only to the handful of career missionaries?

These words are written with the hope that God may use them to challenge more Christian workers to invest some months of their lives overseas. Few demands upon the leadership of our local churches are quite as urgent as a ministry to those who have never heard about Christ. Is the world really our parish? Or shall the world perish because we are satisfied to stay at home? Christ *can* save the world—when we are willing to adventure in giving Him the chance!

Rev. Tomio Muto (left) and his team of musicians as they leave Tokyo to evangelize Fukushima-ken.

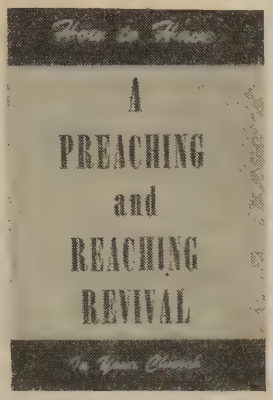
Tidings Revival Packet

containing essential tools

for your Summer Revival

$3.00 each

In this packet are 50 *Revival Prospect Cards* for use in obtaining the names and addresses of persons who should be won for Christ and His Church. This card also offers members an opportunity to pledge their prayers and cooperation in the winning of souls. To give individuals a chance to make their decision for the Lord. 100 *My Consecration Cards* are included in the packet. These cards provide spaces for persons to indicate a profession of faith, a deeper commitment, or a transfer of membership. For guidance in methods and procedures, a copy of the booklet, *How to Have a Preaching and Reaching Revival,* comes with the packet. In addition to the foregoing items, 75 *Attendance and Prayer Pledge Cards* enable folks to commit their practical support to the revival.



To publicize the meeting 6 *posters* are provided in the packet. These may be placed in store windows, on church bulletin boards, etc. Fifty *postal cards* suitable for mailing likewise help to advertise the services.

To create enthusiasm, an inspirational card, prepared by Dr. Harry Denman, encourages members to win others. Printed on both sides, the card is excellent for motivating your revival. There are 25 of these cards, *Let's Make Our Preaching Revival a Reaching Revival,* in the packet.

Further guidance for the prayer effort involved in the revival is offered in the booklet, *Prayer Guide,* 6 copies of which come with the packet. This guide, prepared from practical experience, shows how to deepen the prayer life of your people. A new leaflet, *God's 10 Most Wanted Persons,* makes provision for each person to maintain a continuous prayer list. Ten copies of this leaflet are in the packet.

Churches needing larger quantities should order more than one packet.

You are urged to order the Revival Packet *today.*

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Tidings

TRACT CONTEST

In order to encourage and foster the writing of tracts and to get insights concerning the kinds of tracts that are most needed, the TIDINGS Tract-of-the Month Club is sponsoring a contest for those who wish to write.

The contest is open to any person interested in the promotion of the Christian gospel through the written word.

Rules Governing the Contest

1. All manuscripts submitted in this competition must be the work of the contestant in whose name they are submitted. (Originality of presentation, evangelical content, and spiritual effectiveness will be the determining factors in this contest.)

2. Under no circumstances will tracts which have been previously published be eligible for competition in this contest.

3. Eight prizes will be awarded to the writers of the best four tracts in each of the two competitions:

(1) *Laymen:* Men and Women
One prize of $35 for the best; three prizes of $25 each for second, third, and fourth place.

(2) *Ministers*
One prize of $35 for the best; three prizes of $25 each for second, third, and fourth place.

4. The contestant will choose his or her own specific topic. The manuscript, however, must fall within the broad field of evangelism and deal either with the Church, evangelism, or the spiritual life. It must be practical and helpful, appealing to the non-Christian to become Christian or aimed at developing the spiritual life of the Christian.

5. Manuscripts are limited in length to a minimum of 500 words and to a maximum of 800 words (two to four pages, double spaced, typewritten on one side of sheet only).

6. The contestant must sign his name and address and designate whether the tract is written for Christians or non-Christians. Place this information in a separate envelope and enclose the envelope with the tract manuscript. Each contestant is eligible to submit two tracts—one designed for Christians and one designed for non-Christians.

7. Manuscripts must be accompanied by stamped, self-addressed return envelopes if the author wants them returned.

8. TIDINGS reserves the right to determine the possibility and form of publishing the winning manuscripts.

9. All entries must be postmarked not later than August 31, 1955. The decision of the judges will be final, and all winning manuscripts become the property of TIDINGS Tract-of-the-Month Club.

10. The eight winners will be notified individually by mail, and the results of the contest will be announced in SHEPHERDS.

11. Send manuscripts to TIDINGS Tract Contest, c/o John L. Sandlin, 1908 Grand Avenue, Nashville 5, Tennessee.

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by G. Ernest Thomas

Details America's spiritual needs and the Christian's responsibility for them.

NEW LIFE IN CHRIST

by Charles M. Laymon

A discussion of the "new life" following conversion as evidenced in the New Testament.

A PRIMER FOR CHRISTIAN LIVING

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Basic Christian practices leading to great religious experiences.

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Inspiring, Christ-centered worship services.

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Outstanding sermons by Twelve Methodist Bishops.

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Inspiring sermons by Twelve Methodist Bishops.

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Popular and practical.

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THEOLOGY AND EVANGELISM

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Christ's redemptive purpose and power.

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When Appointments Are Changed, A Closer Fellowship Between Pastors and People Can Be Established by

Celebrating Holy Communion in the New Parish

by Paul C. Wilson, Pastor
Momence, Illinois

CELEBRATE Holy Communion on the first Sunday you are in your new parish! I have found it very helpful. Every first Sunday on a new charge has been an experience that I have long remembered and greatly appreciated. The congregations of these churches have valued these services most highly.

It is a wonderful thing for pastor and people to kneel at the altar and proclaim their "love and charity" with their neighbors and declare their intention "to lead a new life, following the commandments of God, and walking from henceforth in His holy ways."

Two Emphases

There are two emphases that I try to make. First, I try to make the people realize that our religion emphasizes "Christ and Him crucified." Second, I try to make everyone conscious—the pastor as well as the people—of his sins and the need for forgiveness.

As we share the sacred emblems of Christ's broken body and shed blood, we discover that the people lose some of their regrets at having lost their former pastor and become more willing to accept the new one.

Often, there is an emphasis on "pastor-centeredness" in the church at Conference time. The communion service reclaims the Christ-centeredness so important to every church. John the Baptist, speaking of Jesus, declared, "He must increase, but I must decrease." Every pastor needs to feel within himself something of this same spirit. When he conducts communion, every heart is melted and molded into oneness in Christ.

There are many people who have suffered losses for which no pastor has been able to bring a satisfying comfort. They have remained faithful to the church and to their religion, but their heavy hearts are asking whether this new pastor will have an answer or not. As the broken body of the Master is offered to them, they find real kinship in the experience of the God whose own Son was nailed to a cross. Consequently, they no longer look to the human element of a pastor for comfort, but lean upon the strong arm of the Lord.

I shall never forget the communion service following the close of World War II. Knowing that the end of hostilities was imminent, I had announced that, starting at 8:00 A.M. the day following the coming of peace, we would have a communion service. The elements were to be offered during the entire day.

We started this service with a church half-filled with people whom I had served during most of the war. I knew every one of them and could understand something of their feelings. I do not know whether the ushers did it purposely or not, but at the first table on that eventful day three families who had lost loved ones in the war knelt side by side at the altar and partook of this holy sacrament to their comfort. God seemed to say something to them that day that I had been unable to say in their hours of sorrow.

A Charge to Fulfill

We ministers often think that God gave us a mind with which to save the world. Sometimes we feel that it is our voice and our eloquence that He meant for us to use. But, basically, we are charged with presenting His Son to the children of men. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Celebrate Holy Communion on the first Sunday in your new parish! I have found it to be a wonderful experience, for it cements and crystallizes the purpose of the pastor and the church. In doing so, it changes curiosity into Christian worship and Christian cooperation. Thus, at the very beginning of a pastorate, it puts "first things first."

AVAILABLE FROM YOUR HEADQUARTERS FOR EVANGELISTIC MATERIALS

For Your Summer Evangelism

"See You In Church"

Materials

Posters 14x11 inches 5¢ each
Poster Series—22x17 inches
Sets of five
35¢ per set; 3 sets, $1.00
Window Card Series—11x8½ inches
Sets of five cards
25¢ per set; 5 sets, $1.00
Stickers—4x3 inches 50¢ per 100
"See You in Church Sunday" gummed stickers for pasting inside front windows of homes, stores, etc.
Door Knob Card—for visitors to leave when prospects are not at home. $1.00 per 100

"Give God A Chance"

Materials

Posters 22x34 inches
10¢ each, 6 for 50¢
To be placed in church vestibules, on church bulletin boards, etc. 2 colors.
Stickers about 4x3 inches
50¢ per 100
Gummed for use on front doors, windows, etc.
Window Cards 11x8½ inches
5¢ each; 12 for 50¢
Display in merchants' windows, public places and homes.

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THE *Need* FOR AN *Annual Day of Prayer*

Similar to the Day of Prayer Called by President Eisenhower on September 22, 1954

by Bishop D. Stanley Coors
Minnesota Area

ALL loyal citizens of our country, whatever their political or religious affiliation, will heartily endorse our President when he declares, "It is fitting that all Americans should unite in prayer on one day of each year in reaffirmation of our reliance upon divine support and our faith in the power of prayer."

It is fitting that we do this. Indeed, it is thoroughly consistent with the history and tradition of our nation that we join our national leaders in acknowledging our dependence upon Almighty God. Faith in God is the foundation of our national life. We of this generation may well be reminded that not only is the phrase, "In God We Trust," stamped upon our coins, but that faith was the moving force that brought our nation into being and that has sustained us as a people amid the crises of past decades.

A Deepening Conviction

The American people will not soon forget the scene of George Washington in prayer amid the bitter wind and snows of Valley Forge. They will remember forever the scene of Abraham Lincoln bowed in prayer in the White House during the dark days of the Civil War. They will cherish in memory the occasion of the Inauguration of President Eisenhower and the high moments when he led us in prayer.

It is the deepening solemn conviction of the American people that faith in God, attended by the devout practice of prayer, is needed to undergird the worthy institutions of our national life and to safeguard what we believe to be important for the welfare of mankind. It is this conviction in this time of uncertainty and world unrest that prompts our President to issue the call for a Day of Prayer with specific reference to peace for all the world.

Surely, all men everywhere, of whatever race or creed, should be eager to respond sincerely to the President's appeal. He is asking for adherents to all religions to join in "a mighty, simultaneous, and intense act of faith." He believes that a mass dedication, such as he envisions for this annual day, participated in by hundreds of millions of praying people in support of an unending campaign for world peace, undergirded constantly by prayer, would prove effective far beyond our human power to measure.

When he addressed the delegates to the World Council of Churches at Evanston recently, President Eisenhower well said, "This would be a reminder to each of us that the cause of peace needs God." He also suggested that, by participating in this act of faith, "we would come to know that responsibility for peace or conflict rests in some degree with each of us."

This is important. In these perilous times, when emotions of hate and suspicion can so easily get out of control and precipitate crisis in international relations, it is imperative that each one of us recognizes his personal responsibility for the making and the keeping of peace among our fellow men.

A Great and Growing Force

The President has the faith to believe that a widespread observance of a Day of Prayer will hearten men everywhere in these days when horizons are shadowed by the threat of war. He believes that such an observance as this day contemplates would "set in motion a great and growing force that could unify men in peace." May God grant that his confidence be justified and his hope fulfilled!

Someone has said that you do not grow palms at the North Pole. The right climatic conditions are simply not there for palms. Likewise, you do not produce goodwill and peace in an icy atmosphere. One of the great purposes of prayer is to develop the atmosphere which could be conducive to the growth of understanding and goodwill and cooperation and peace. Therefore, the more wholeheartedly we give ourselves to complying with the President's request, not only in the observance of prayer today, but in practicing prayer every day, the more likely will peace become a reality and a blessing to mankind.

Effective Prayer

It is one thing to pray for peace; it is another thing to work for peace. The comment has been made somewhere that as long as football stadiums attract greater crowds than do lectures on international relations, so long are we likely to have war. Obviously, we are challenged to do some hard, straight thinking on this whole matter and give ourselves to a constructive policy that will reduce the likelihood of war. Then our act of prayer will have a chance to be effective in doing away with war and in establishing and maintaining peace throughout the world.

Let me also suggest that, if this day of prayer is to accomplish the results so ardently hoped for by our President, it must be observed in a spirit of humility. It is not easy for the American people to be humble. We boast of our military strength. We take pride in our industrial power. We would do well to heed the ancient word, "Not by might, nor by power, but by my Spirit, saith the Lord."

Let us join with a multitude of praying people everywhere beseeching God to sustain us in our effort toward a peaceful world.

THE FUTURE
of Town and Country Church Work

by Herbert E. Stotts
Professor, Sociology of Religion
Iliff School of Theology

IN Baldwin, Kansas, the home of Baker University—a town that is "so Methodist that it hurts"—a group of us stood on the street corner as the Society for the Propagation of the Faith and the Catholic Rural Life Movement extended their challenge to us. Night after night on the main intersection of this little Protestant community, two parish priests conducted street-corner services. Few listened. But the loudspeakers, the sincerity of these men, and the movement behind them challenged each of us.

When we deliberately move out of rural churches and communities, leaving them unserved, someone else must come in to serve these people. It may very well be the Roman Catholic Church!

No one is more aware than a sociologist of the real and reputed movement of the population from rural communities to the towns and cities. The rural church, as such, is today a minority movement.

Farm Population

The farm population has decreased since 1950 to a 1954 population of 21,890,000 persons. In 1950 we had 25,058,000 persons living on farms. The rural church movement is becoming the town and country church movement for several reasons. More and more farmers are living in towns. Rural churches are being engulfed by an expanding city population. There is a new and greater need for a healthy Protestantism in the small towns than ever before.

Between 1940 and 1950 the town and country population of Colorado (persons living in communities of 10,000 and less) increased 9.3 per cent from 645,027 to 704,991. During that same period of time, one major denomination gained only 1 per cent in church membership and actually lost 12.8 per cent in its church school.

The greatest problem rests with those of us who are, in one way or another, responsible for administering and counseling these rural churches. For example, we tend to *give up our rural churches at a more rapid rate than the population decrease.*

Protestant churches in the two states of Kansas and Nebraska made an excellent record of progress in city situations, but not in town and country. Again, let us take one major denomination to illustrate. Its churches located in communities of less than 500 persons and in the open country decreased in membership 17.8 per cent from 1940 to 1950, *while the population decreased only 8 per cent!* In communities of 501 to 2,500 population, over the same period, the population increased 1 per cent, while the church membership *decreased 2.6 per cent. A great deal of the fear in our minds is more imagined than real.* The population is not leaving rural areas half as fast as the Church is!

Self-Destruction

It may be true that the rural community which cannot support a church should be without one. We are not sure about that. There is an even greater probability that a rural church which cannot support a community deserves to die! When a church has no concept of community service beyond its self-perpetuation, it has indeed planted the seeds of its self-destruction. Just as prayers for self alone will destroy, so the self-interests of the rural church will choke its growth and survival.

We Coloradoans live in what is becoming again the Great American Desert. This has come about because wheat farmers have plowed up the buffalo prairie grass to plant wheat where none should grow. The heavy mulch which held down the top soil has been punched into the earth with the wheat drills, and the destruction of the grasses has turned loose the top-soil in blowing, brown clouds that foretell the destruction of churches and communities.

"The earth is the Lord's and the fullness thereof" has only been partly interpreted by the Church. We have been too often interested only in "the fullness," that is, the proceeds which became the tithes of the Church. The care of the soils, concern that young people be kept on the land, concern that their children have decent schools and medical care—these are religious concerns every bit as genuine as hymn-singing, praying, and preaching.

Courageously, the California-Nevada Conference Town and Country Commission has held a series of conferences on the subject, "What Does It Mean to Be a Christian Farmer?" "Being a Christian farmer" does not mean deliberate devastation. "Being a Christian farmer" surely does not mean that we train our young people to leave the community. One rural high school in Colorado, with 400 rural students, has not one single course in vocational agriculture or home economics. "Being a Christian farmer," at least in part, implies some citizenship responsibilities.

Citizenship Demands

The future of the Town and Country Commission in every Conference of The Methodist Church is largely to be determined by its willingness to face the citizenship demands of the small town and rural resident. No one organization is as clearly charged with concerns for creating goodwill between the churches, and farm organizations in every state. The National Farmer's Union, The Grange, and The American Farm Bureau Federation are most anxious to cooperate with any Town and Country Commission that is sincerely concerned about bettering rural life. They are also very quick to see through the organization which is interested only in self-advancement. Such men as Roger Fleming, Alexander Nunn, Harry Bryson, and Shirley Greene will go "all the way" with rural church organizations that (1) have a program, (2) are sincere in their expressions and intent, and (3) have indicated a concentrated program of work and preparation. These national leaders in agriculture are also concerned with the improvement of rural life, with the strengthening of the rural church, and with the stabilization of the rural population. Such groups as

the Sears Foundation, the W. K. Kellog Foundation, and the Farm Foundation have been financially and educationally active in outgoing programs of community betterment.

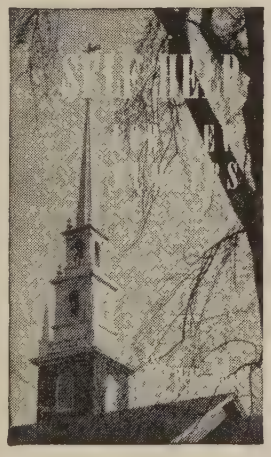
The future of the Town and Country Movement will be determined in large part by its ability to use new communication media. No group in the United States is so receptive to television as the farm population. Yet few Town and Country Commissions have created programs to reach them. The Southeastern Jurisdiction has established a radio and television center. In North Dakota and Colorado, mobile ministry groups of the Division of National Missions have used radio creatively. Research indicates that stations serving rural areas are eager for well-planned educational approaches by church groups. Who could serve more knowingly and effectively than a Town and Country Commission?

One final comment about the future of Town and Country work must be made. The failure of the leaders of the Town and Country Movement to carry on an adequate educational program leaves the majority of Methodists, 16 years after Unification, still uncertain as to its nature. This could bode ill for the future of the rural church.

The function and purpose of such organizations as The Methodist Rural Fellowship and the Town and Country Commission have been (1) the focusing of the resources of The Methodist Church upon the solving of problems related to the churches in towns of less than 10,000 population and in open country communities, (2) the interpretation of those needs to the Church, (3) the rallying of those concerned about these churches, and (4) the structuring of helpful legislation and programs for and with them. If, after 16 years, Methodists are unaware of these functions, a re-examination of the program must be undertaken during the next year.

A prosperous countryside should mean a prosperous country church. It usually does. The Lord's Acre has built a new parsonage at Merino, Colorado, a former student charge. New farming methods, which the Church helped to create, have helped the churches of the Blairsville-Union Circuit (Georgia) to come to self-support. Stewardship and the concern of Bishop Ivan Lee Holt strengthened the hopes of Harrison County (Missouri) Methodists and breathed new life into dead churches. Rev. "Pop" Fabre (Nebraska) has helped to build recreation centers and new churches, to conduct visitation evangelism campaigns, and to repair parsonages as a part of the Nebraska mobile ministry projects. The future of the Town and Country Movement can be promising *if* we are more concerned about saving others than about saving ourselves.

DEVELOPING DISCIPLES IN THE SPIRITUAL LIFE



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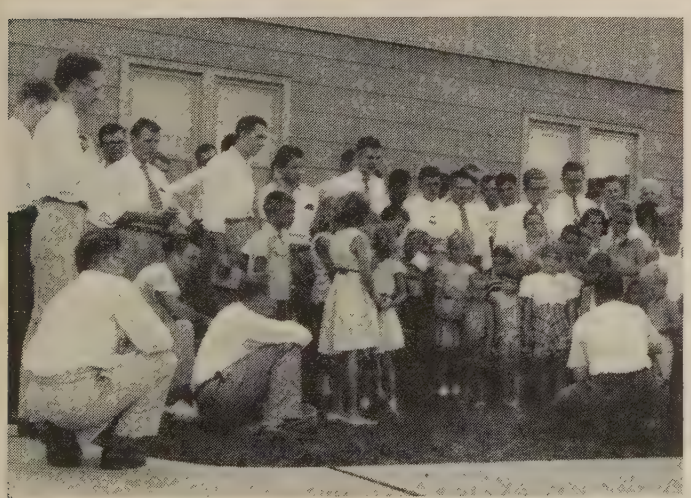
Again in the Summer of 1955 The Lord of Harvest Calls Young Men Into the White Fields

IN the summer of 1954 "The Seventy Evangelists" (70-E) answered the call of the Lord of Harvest to enter the "fields white unto harvest." From 16 theological schools they came, all young men preparing for the ministry of The Methodist Church. After two weeks of training at Park College in Parkville, Missouri, they went where sent to serve as requested in 46 Annual Conferences.

Again in the summer of 1955, selected young men preparing for the Methodist ministry are invited to answer the call of the Lord of Harvest. The program, under the direction of Harry L. Williams, 1908 Grand Avenue, Nashville 5, Tennessee, will begin with dinner at Lambuth Inn, Lake Junaluska, North Carolina, June 20, 1955. After a week of intensive training and inspiration, the 70-E will go in two crews of 20 to 25 men each to make a tour of Districts signing up for their service. Others will take individual assignments anywhere that the need is felt.

A group of 70-E conduct an open-air meeting for children.



In 1954 the 70-E demonstrated that they could, under the blessing of God, write a new chapter in the Acts of the Apostles. They preached 1,263 sermons to a total of 93,608 persons. Under their direction, and with their help and inspiration, many commitments to the Christian life were registered—on profession of faith and by vows, 1,471; by transfer, 517; total commitments, 1,988. They also directed many surveys to locate Methodist families and to start new churches. They reported calls upon 41,196 homes, finding 12,824 Methodist prospect families.

New Churches

In this one summer the 70-E were responsible for the organization of five new Methodist churches in such widely separated places as North Carolina, Ohio, Tennessee, and California. These laborers in God's harvest also re-opened five churches. They were in communities in the Southeast, Northeast, Central United States, Inter-Mountain West, and Far West.

The 70-E do such varied things as hold summer revivals, lead local church evangelistic missions, share in youth Christian Witness Missions, help start new churches, open abandoned churches, help deepen the spiritual life of members, train lay workers in evangelism, survey community prospects, preach—on the street, in jails, at amusement parks, at shops, and in industrial plants—and do any other type of evangelistic work that is needed.

To finance this great enterprise in 1954, the liberal contribution of a great foundation for evangelism was matched by gifts from individuals, from Districts, and from Conferences.

In 1955, the need for liberal contributions is even more

urgent. A gift of $500 will underwrite a 70-E for the whole summer. The young men are themselves being asked to venture on faith.

Their transportation by bus (clergy fare) or in car pools will be paid to Lake Junaluska. Throughout the summer of evangelistic service they will be paid a total of $500.00 for the 10 weeks. Travel and entertainment expenses will be paid by the churches with which they work. All applicants must be free to travel without their families.

Work Opportunities

Two types of work opportunities are being sought. A number of the 70-E will be available for individual assignments, or for assignments in teams of two. The sponsoring unit agrees to pay the room, board, laundry, and necessary travel cost while the 70-E is employed. In addition, each sponsor agrees to send to the general 70-E program, Daniel E. Jackson, Treasurer, 1908 Grand Avenue, Nashville 5, Tennessee, a weekly envelope offering.

The larger portion of the group will be assigned to work in one of two crews of 20 to 25 men. On Monday, June 27, the two crews will leave Lake Junaluska by bus.

Applications received indicate that one crew will travel from Lake Junaluska in a southwesterly direction into the south central section of the country.

It is planned that a crew will work in one District for a week at a time or that it will divide and work in two adjoining Districts for two or more weeks. The District will arrange for local churches to provide for the entertainment expenses of the 70-E, provide for their travel expense within the District, and see that arrangement is made for a free-will envelope offering to be received and sent in to the Treasurer.

A group of 70-E hold a street meeting.

The people of America need the *Word!*

"And how shall they hear without a preacher? And how shall they preach, except they be sent?" Individuals, churches, Districts, and Conferences may have a part in sending forth the *Word,* through the 70-E, by supporting them with their prayers, their gifts, and their interest. They may make an investment in the Kingdom by affording young men training and field experience in evangelism which will prove a blessing to countless individuals, churches, and communities this summer and will enrich the entire ministry of the young men.

70-E Summer Evangelists

June 27-September 2

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Seventy Young Seminary Students, trained in evangelism, will be available to be used in—

holding summer revivals
sharing in youth witness missions
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helping start new churches
opening abandoned churches
deeping the spiritual life of members
training lay workers in evangelism
surveying community prospects
or doing all types of evangelistic work

Young Men Accomplished 1954

5 new churches started
5 abandoned churches re-opened
1,471 persons won on profession and vows
517 persons transferred
12,824 unrelated Methodist families discovered
41,196 homes visited
1,263 sermons preached
93,608 persons attended

Young Men Can Accomplish 1955

great
evangelistic
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in your church

You may secure one or two of these young men for one or more weeks between June 27 and September 2, 1955. For financial arrangements and specific dates write to

70-E, HARRY L. WILLIAMS, DIRECTOR, 1908 GRAND AVENUE, NASHVILLE 5, TENN.

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Two helpful resource books for families with young children

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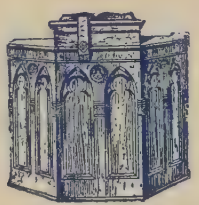

J. Manning Potts, Editor

In June Issue

Cross Over the Bridge F. E. Davison
First Christian Church, South Bend, Ind.

The Word of God in Living Language Gerald O. McCulloh
Board of Education, The Methodist Church

Three Outstanding Appraisals William Porkess
St. Peter's Episcopal Church, Chelsea, New York

The Optimism of Jesus Frederick A. Roblee
Westminster Presbyterian Church, Lincoln, Neb.

Thomas Discovered What Job Sought Walter H. Urch
Elim Evangelical Church, Dundee, Scotland

Overcomig Anxiety Alan Walker
Methodist Church of Australasia, Sidney, Australasia

In July Issue

Blessed Are the Peacemakers Robert W. Burns
Peachtree Christian Church, Atlanta, Georgia

None Other Name John T. Carson
Trinity Presbyterian Church, Bangor, N. Ireland

Pathway to the Burning Heart K. E. Eriksson
Methodist, Southern Rhodesia

Quit Rocking the Boat Donald B. MacDonald
Westboro United Church, Ottawa, Ontario, Canada

The Great Condition Samuel M. Shoemaker
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Less than 5% of these people of Asia, among whom we live and work, are Christians! We aren't doing so good, are we?

At as I see it, we have so much yet to do at home! And it takes a trip out here to realize that!

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Keep them coming.

Sincerely yours,
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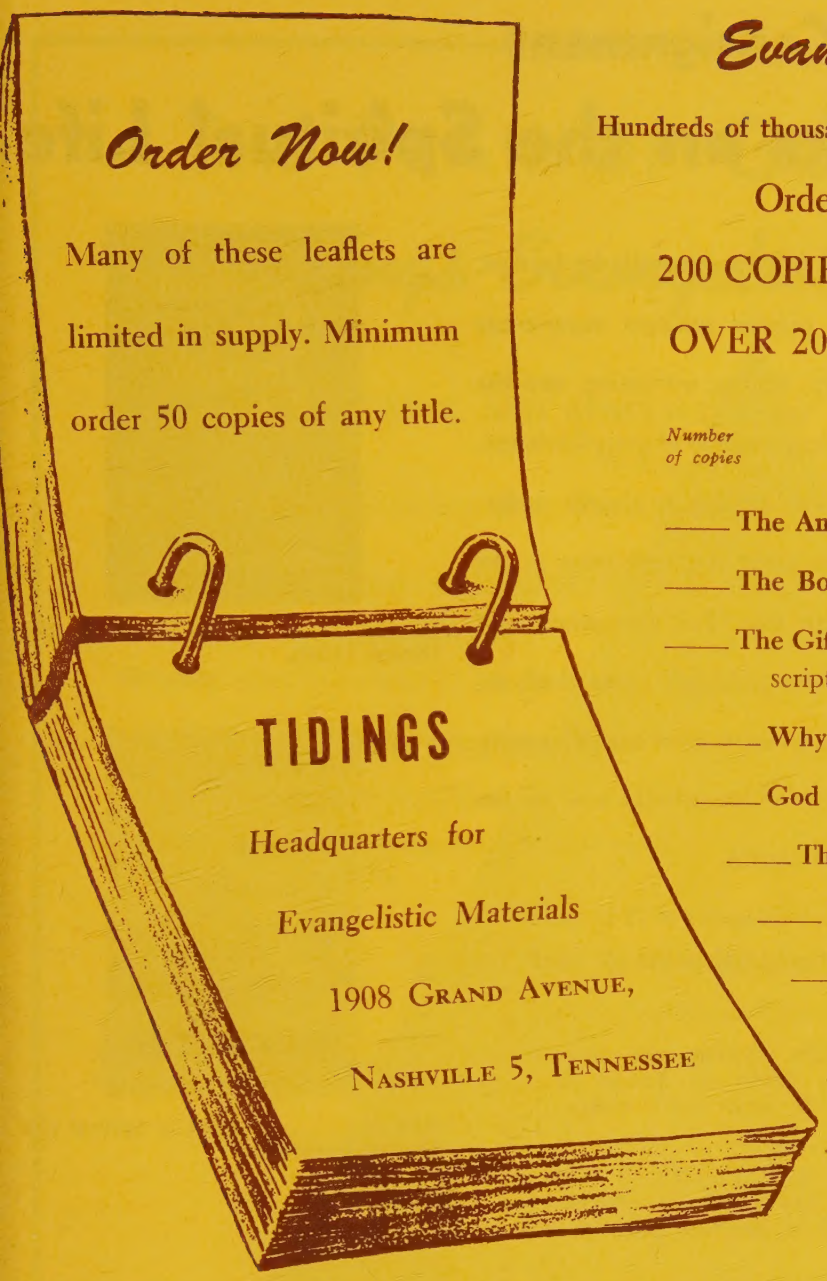

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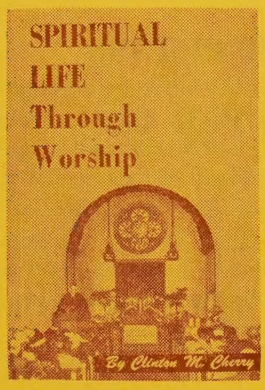

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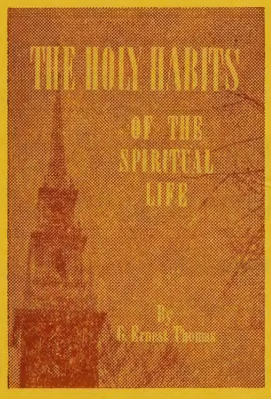

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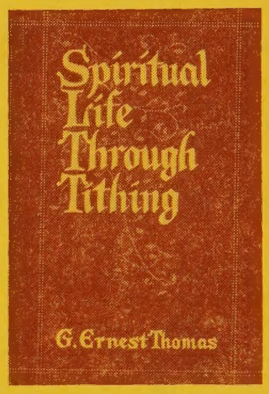

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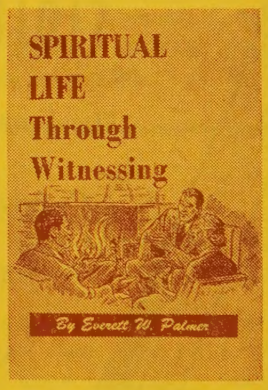

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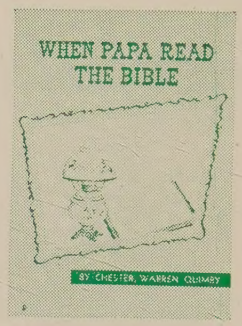

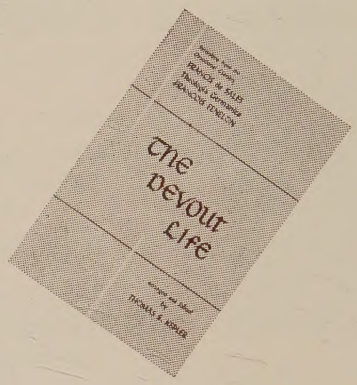

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